

# Two Journeys TO JERUSALEM,

Containing,

First, A strange and true account of the Travels of Two *English* Pilgrims some years since, and what admirable Accidents befel them in their Journey to *Jerusalem, Grand Cairo, Alexandria, &c.* By *H. T.*

Secondly, The Travels of Fourteen *Englishmen* in 1669. from *Scanderoon* to *Tripoly, Joppa, Ramah, Jerusalem, Bethlehem, Jericho*, the River *Jordan*, the Lake of *Sodom* and *Gomorrab*, and back again to *Aleppo.* By *T. B.*

VVith the Rare Antiquities, Monuments, and Memorable *Places* and *Things* mentioned in holy Scripture: And an Exact Description of the Old and New *Jerusalem, &c.*

To which is added,

A Relation of the Great Council of the *Jews* Assembled in the Plains of *Ajayday* in *Hungaria* in 1650. to examine the Scriptures concerning Christ. By *S. B.* an *Englishman* there present.

VVith an Account of the VVonderful Delusion of the *Jews*, by a Counterfeit *Messiah* or false Christ at *Smyrna*, in 1666. and the Event thereof.

Lastly, The Fatal and Final Exirpation and Destruction of the *Jews* throughout *Persia* in 1666 and the remarkable occasion thereof.

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Collected by *R. B.* and Beautified with Pictures.

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LONDON, Printed for *Nath. Crouch* at the Bell in the *Poultry* near *Cheapside.* 1692.

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Do I not also hope to see

many friends and old friends

again and to see you

and to see you

again

and to see you

again

and to see you

again

and to see you

again

and to see you

again

Bridget Ongly her book  
giuen by my grandfather

Wood before his death  
in the year, of our lord

1695



1490.C.95

TWO JOURNALS  
TO  
LE RIZ. LEM.



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Two Journeys  
to  
IERUSALEM.



The manner of Travelling  
upon Dromedarys. Page 66.

Lodon Printed for Nath: Crouch

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TO THE  
READER.

**T**HE following Relations containing matters very considerable and remarkable, cannot certainly be displeasing to any good natur'd Reader; for it may be some diversion to observe what Wonders are told of those once famous Places in and about Jerusalem, and what New Legends are daily added, as it may stand with the Interest (that is to say, the profit) of the Priests.

As to the Great Council in Hungaria, in 1650. and the strange Delusions wherewith the Jews were possess'd by a Counterfeit Messiah, or False Christ, in and about Smyrna, and many other Countries: Likewise their utter Extirpation out of the Kingdom and Dominions of the Emperour of Persia, in 1666. We may with our Author observe, how signally the hand of the Almighty has been stretcht out

A 2 against

## To the Reader.

against the Jews, so that if they were not under a Judicial hardness of heart, certainly these continued Tokens of Divine Vengeance would cause them to Reflect upon themselves, and by a serious Repentance and imbracing of the Doctrines of the Lord Jesus Christ, the True Messiah and Saviour of the World, to endeavour to remove that Curse which their Forefathers wished might fall upon themselves, and their children, when they Crucified the Son of God, and the Lord of Life and Glory, and under which they have so severely smarted in most Nations whither they have been scattered, for above these sixteen hundred years.

As to the Reality of these brief Relations, they were all written by several Englishmen of undoubted Veracity and Credit, and who were upon the Places where these remarkable things were Transacted, and therefore need not beg, but may rather command Belief.



R. B.





*A Brief Description of Palestine with  
an account of the Ancient and Modern  
State of those Countries.*

**I**N Former Ages, this was one of the most famous Provinces of Syria: Called,  
1. The Land of *Canaan*, from *Canaan* the Son of *Cham*, who by his often chasings, was driven to possess and inhabit the same.  
2. It was called the *Land of Promise*, because God had promised it to the Patriarchs, *Abraham*, *Isaac* and *Jacob*, and their Seed. 3. *Israel*, of the *Israelites*, from *Jacob*, who was surnamed *Israel*. 4. *Judea* from the *Jews*, or People of the Tribe of *Judah*. 5. *Palestine*, by *Ptolomays* and others, *quasi Philistini*: The Land of the *Philistines*, a potent Nation that dwelt there. 6. The Holy Land by the Christians, because herein was wrought by *Christ* the Work of our Salvation.

This Country is situated in the midst of the World, between the Third and Fourth Climates, the longest day being 14 hours and a quarter, between the *Midland Sea* and *Arabia*, from which it is Bulwarked beyond *Jordan* with a continual Ridge of Mountains;

on the East lyes *Celofyria* and *Arabia Petrea*; on the South *Idumea*, the Wildernefs of *Pharam* and *Egypt*; in the Weft a part of *Phenicia*, and the reft hath the *Mediterranean Sea*; and on the North are the Mountains of *Libanus*, and a part of *Phenicia*: It is diftant from the Equinoctial 31 Degrees, extending to 33 fo that in length from *Dan* unto *Beersheba*, it containeth not more than 400 Miles; and where it is broadeft, not 50.

This famous Land was once commended above all Countries under the Sun, for the Salubrity of the Air, being feated under a Temperate Clime, where Winter is not too cold, nor Summer too hot; and for Fertility, a Land that flowed with Milk and Honey, adorned with Beautiful Mountains, and delightful Valleys; the Rocks producing excellent Waters, and no part empty of delight or profit; for the Soil yields abundance of all fruits and increafe.

This Land aboundeth in sweet Springs, and Pleasant Pastures, where they feed a great many Flocks of Sheep, and Herds of Cattle, and Cows, which give excellent Milk, as is in any Country in the World: There is alfo brave Hunting and Hawking for Dear, Goats, Hares, Partridges, Quails and other Birds: they have all kind of Fowl; alfo there are Lions, Bears and Wolves, found in abundance.

The Land of *Canaan* was heretofore divided

ded into 30 Kingdoms, and Kings, when the *Israelites* conquered it; most of the Ancient Inhabitants being for their sins by God excluded the Land, and put to the Sword by the *Israelites*, who Ruled this Land, about 400 Years, by Princes and Judges till the time of *Samuel*: These Princes or Judges, were not all of one Tribe, but the Best, Gravest, and Eldest, Selected and chosen out of every Tribe. Afterwards the *Israelites* growing weary of this Government, at their earnest request, the Lord appointed them a King, and so their Government was Changed into a *Monarchy*, which continued many Ages; but in process of time, the *Israelites* endured many Miseries and Afflictions, till at last they saw the utter Ruine and subversion of their Kingdom.

What Alterations happened to this Nation and with how many several VVars they were Plagued either for their own stiff-neckedness, that they would not be Obedient to their own Prince, or brook any forreign Government, or that for their Rebellion and Sins, the VVrath of God was oftentimes Kindled against them; or that Forreign Princes were Ambitious to Incorporate this happy Land, Holy VVrit and *Historiographers* VVitnesse the same at large, how many times were they subdued and brought into Bondage, because of their Sins, and that they did not behav-

themselves well ; for sometimes their Neck, were brought under the Yoaks of their Neighbours, as the *Egyptians*, *Chaldeans*, *Medes*, *Persians*, *Macedonians* and *Romans* ; and yet they would never cease their Rebellions, Seditions, and Conspiracies, till they had brought their Government and Countrey to utter Destruction, by Persecuting, and putting to death, the Saints and Prophets, sent them from God ; yea, and at last Crucifying the Son of God, the Lord of Glory, and the Saviour of Mankind, with their Horrible and Murderous Hands, and finally, Wishing that his Innocent Blood should be on them and their Children. Which accordingly soon after happened, to the utter Desolation of their Countrey, the *Romans* laying waste, and levelling to the Ground the Magnificent Structures and Buildings thereof, so that herein was verified the Prophecy of Christ while he was upon the Earth, *That one Stone should not be left upon another.* And as for the People, Divine Vengeance did continually pursue them till the most part were destroyed, and the rest Dispersed throughout the World, even to this Day.

For first, the Inhabitants of *Cæsarea* slew of the *Jews* in one Day, about 20000. and such as fled, were taken and Imprisoned by *Florus* the Lieutenant of *Judea*. To Revenge this Slaughter, the *Jews* set upon the *Syrians*;  
in

in which Skirmish 13000 of them were slain. The People of *Alexandria* put 50000 to the Sword; They of *Damascus* 10000. and *Antonius* a Roman Captain flew in *Ascalon* 10000 and *Cestius* another Captain, flew 80040 Persons. And now, to come to the Wars managed here by *Vespasian*;

This *Vespasian*, in the Seige of *Aphaca*, flew and took Prisoners Seventeen Thousand, one Hundred and Thirty Persons: in *Samaria* 11600, and in *Josepata* 42200 Persons. In *Joppa* so many Killed and Drowned themselves, that the Sea threw up four Thousand two Hundred; and the rest so totally perished, that there remained none to carry tidings to *Jerusalem* of the loss of the Town.

In the City of *Tarichea*, were Slain and made Captives, Forty five Thousand, besides those which were given to King *Agrippa*: In *Gamala* there perished Ninety Thousand, and none left alive but only two Women. In *Gasala* Five Thousand Men died by the Sword. In the City of *Gadara*, were slain Thirty two Thousand two Hundred, besides an infinite number that Drowned themselves. In *Jerusalem* it self, there died Eleven Hundred Thousand *Jews*, partly by Sword and Famine, the worse Enemy of the two; there were found 2000 in Privies and Sinks and Ninety Seven Thousand were taken prisoners, in

so much that 30 Jews were sold for a Penny.

Now that *Jerusalem* was able to contain such a number of People, is evident, in that when *Cestius* was Lieutenant of *Jury*, the High Priest at his Request, numbered the People which came to Eat of the *Paschal* Lamb, and found them to be two Millions, and Seven Hundred Thousand living Souls, all sound and Purified. And when *Titus* laid Siege to the City, it was at the Feast of the Passover, when most of the People were there assembled; God as it were thus Imprisoning them.

All these Massacres, besides divers others Omitted, and infinite Numbers slain in the Fields and Villages, which drowned themselves, and were privately made away, Amounting to almost two Millions of People, happened in the compass of four Years, beginning in the twelfth of *Nero*, and ending in the second of *Vespasian*.

Yet was not the whole Nation Rooted out till 136. For then this Miserable People having stirred two notable Rebellions, First under *Trajan*, and afterward under *Adrian* the Emperours, they were all banished their Native Country, and never again suffered to inhabit it but as Strangers.

After this Desolation, the Jews were dispersed over the World, and especially in *Spain*, where *Adrian* Commanded many of them to dwell; yet found every where so little

le Favour, that having divers time been put to grievous Mulcts and Ransoms, they were at last quite thrust out of *Europe*.

The first Christian Prince that expelled the *Jews* out of his Territories, was that Heroick King, *Edward I.* who was such a sore Scourge also to the *Scots*; and it is thought divers Families of those Banished *Jews* fled then to *Scotland*, where they have propagated since in great Numbers: Witness the Aversion this Nation hath above others to Hogs-Flesh.

Nor was this their Extermination for their Religion, but for their notorious Crimes; as poisoning of Wells, Counterfeiting of Coins, falsifying of Seals, and Crucifying of Christian Children; with other Villanies. This happened in the Year 1291. And 16 Years after, *France* followed our Example. It was near 200 Years after, that *Ferdinand* turned them out of *Spain*; and five years after him, *Emanuel* of *Portugal* did the like.

But the Countreys from whence they were Last expelled, were *Naples* and *Sicily*, in the Year 1539. In other parts of Christendom they reside yet in great numbers, as in *Germany* High and Low; *Bohemia*, *Lituania*, *Poland* and *Russia*; In *Italy* also they are found, but in no Countrey subject to the King of *Spain*.

They live very quietly at *Rome* under the Popes nose, and *St. Mark* makes no scruple to entertain



## A Description

entertain them at *Venice*: In sundry places of the *Ottoman* Empire they are very numerous; so that it is thought *Constantinople* and *Thessalonica* only, have near twenty thousand.

*Asia* is full of them, as *Aleppo*, *Tripoly*, *Damascus*, *Rhodes*, and indeed all places of commerce and traffique; There are numbers also in *Persia*, *Arabia*, and about *Cranganor* in *India*.

In *Africk*, they have their Synagogues and *Lumbards*, as in *Alexandria*, *Grand Cairo*, *Fesse*, *Trimesen*, and divers places in the Kingdom of *Morocco*: there are about 100 Families left in *Jerusalem*. But the place where they are most unmingled, is *Tiberias*, which the *Turks* gave to *Mendez* the Jew, for some signal services; thither they oft bring or send the bones of their dead friends, who have left large Legacies, to be there interred from other places.

The City of *Jerusalem* was afterward re-edified by *Elius Adrianus*, and given to the Christians, from whom it was taken by *Cosroes*, and the *Persians*, in the Year 615. and from them forcibly wrested by *Haumar*, and the *Saracens*, in 637. Next it fell into the power of *Cutlu Moses*, and the *Turks*, in 1009. under whose oppressions, when it had long groaned, *Peter* the Hermite stirred up the *Western* Princes to relieve the distressed Christians, whose designs attained their wished effect, under the Banner of the Victorious Prince, *Godfrey of Bullen*,



es of *Bullen*, in the Year 1099. This *Godfrey*, for  
 rous; his merits, was to have been invested with the  
 eſſa-Royal Wreath of Majesty, which he denied,  
 thinking it unfit to wear a Crown of Gold,  
 mas- where his Saviour had worn a Crown of  
 erce Thorns; yet for the common good he accept-  
 per- ed the Title; after whom reigned these  
 dia. Christian Princes: *Baldwin* the 1. *Baldwin*  
 and the 2. *Fulk* Earl of *Anjou*, *Baldwin* the 3.  
 ro, *Almerick*, *Baldwin* the 4. *Baldwin* the 5. *Guy*  
 g- of *Lusignan*, the last King of *Jerusalem*; du-  
 i- ring whose time, *Saladine* the Sultan of *Egypt*,  
 y won the Kingdom, which his Successours de-  
 e fended against all invasions, till the Year 1517.  
 l when *Selinus* the first Emperour of the *Turks*,  
 added the Holy Land together with *Egypt* to  
 his Empire: And so the whole Countrey of  
*Palestine* with the City of *Jerusalem*, are un-  
 der the dominion of the *Turks* to this day,  
 and is inhabited by some *Christians* (who  
 make a great benefit of shewing the Sepulchre  
 of *Christ*) and of late years also by *Moors*, *A-*  
*rabians*, *Greeks*, *Latins*, *Turks*, *Jews*, nay I  
 may say, with People of all Nations.

The whole Land containeth Four Regions,  
*Idumea*, *Judea*, *Samaria*, and *Galilee*. *Idumea*,  
 beginneth at Mount *Cassius*; or as some will,  
 at the Lake *Sirbon*, reaching to the Eastward  
 of *Judea*; The Chief Cities are *Maresa*, *Rhi-*  
*nocorura*, *Rapha*, *Antedon*, *Ascalon*, *Azotus*,  
 and

and *Gaza*. *Maresa* was the birth place of the Prophet *Micah*. Near unto this Town *Judas Macchabeus* overthrew *Gorgias*. *Rhinocorura*, *Rapha*, and *Antedon*, are Towns of no great note. Of *Ascalon* Sir *George Sandis* writeth thus in his Travels ; That it is a place now of no great Reckoning, more than that the *Turk* doth keep there a Garrison : Venerable heretofore amongst the Heathen for the Temple of *Dagon*, and the Birth of *Semiramis* begotten of the Goddess *Decreta*, who enamoured with the love of a certain youth that sacrificed unto her, and having by him a Daughter ashamed of her Incontinency put him away and Exposed the Child to the desarts, and confounded with sorrow, threw her self into a lake replenished with fish, adjoyning to the City: this *Decreta* is said to be that *Dagon* the Idol of the *Agrotonites* mentioned in the Scripture, which signifieth the first of sorrow : who had her Temple close by the Lake, with her Image in the figure of a fish, excepting the Face, which resembled a Woman ; But the Infant nourished by Doves, which brought her Milk from the pails of the Pastures, after became the wife of *Ninus*, and Queen of *Assyria*, whereupon she was called *Semiramis*, which signifieth a dove in the *Syrian* tongue: in Memorial whereof the *Babylonians* did bear a Dove in their Ensigns, confirmed by the

the Propheſie of *Jeremiah*, who foretelling of the deſtroying of *Judea*, adviſeth them to flee from the Sword of the Dove.

*Azotes*, where was a ſumptuous Temple built to the Lieutenant to *Demetrius*; eight miles beyond that ſtands *Achabon* or *Echron*, where *Beelzebub* was worſhipped, to whom *Abaziah* ſent to enquire of his health.

Laſtly, *Gaza* or *Aza*, one of the five Principal Cities belonging to the *Paleſtines* (called *Philiftines* in Scripture) *Gaza* ſignifieth ſtrong, and in the Perſian language, a Treafure; ſo ſaid to be called by *Cambyſes*, who Invading *Egypt*, ſent thither the riches Purchaſed in that War; it was alſo called *Conſtantia* by the Emperour *Conſtantine*, firſt famous for the Acts of *Sampſon*, who lived about the time of the *Trojan Wars*, whoſe force and fortunes are ſaid to have given to the Poets their Invention of *Hercules*, who lived not long before him: And it was afterwards famous for two Wounds there received by *Alexander* the great, and was then counted the Chief of *Syria*.

Alſo there lyeth *Joppa* now *Jaffa*, a Famous Mart Town, and a good Haven; where *Jonah* took ſhip to fly to *Tarſus*, where *Peter* raiſed *Dorcas* from death to life, and where he lying in the Houſe of one *Simon* a Tanner was in a viſion, taught the Conversion of the *Gentiles*. This City they report to have been built

built before the Flood. Here Reigned *Cepheus* the son of *Phenix*, whose Daughter *Andromeda* was by *Persens* delivered from a Sea Monster, some of whose Bones the people had wont to shew to Strangers, even till the Flourishing of the *Romans*: Here lyeth *Gath* also, the Country of the huge Giant *Goliab*.

*Judea* is the Chiefest part of *Palestina*, and is of the same extent now, as it was when it was the Kingdom of *Judea*, and entertained the two great and Puissant Tribes of *Juda* and *Benjamin*. It lyeth between the *Midland Sea* and *Lacus Asphaltites*, or the *Dead-Sea*, and betwixt *Samaria* and *Idumea*: It took this name from the Tribe of *Judah*, in which lyeth the once famous City *Jerusalem*.

Besides *Jerusalem* also, there are in this Country divers others Town and famous Cities; as *Jericho*, *Turris Stratonis*, afterward named *Casarea*; *Hebron* formerly, now *Ar-bea*; also *Mambre*; and *Carioth*; that is to say, a Town of four Men, the Birth-place of *Judas Iscariot*, who betrayed our Saviour *Jesus Christ*; *Emais*, and divers others; and Beyond *Jordan Markberus*, a Town with a strong Castle; here stood the Towns of *Sodom* and *Gomorrab*, which for their Sodomy and Abomination, were consumed with Fire from Heaven; and lye now buried in that cursed Lake *Asphaltites*; so named of the *Bitumen* which it Vomiteth;

Vomiteth; called also the Dead-Sea perhaps in that it nourisheth no living Creature, or for his heavy Waters hardly to be moved with any Wind; so extream Salt, that whatsoever is thrown thereinto, not easily Sinketh: *Vespasian* for a trial caused divers to be cast in bound Hand and Foot, who Floated Aloft, as if supported by some Spirit. They say, that Birds, Flying over it, fall in, as if Incharned or Suffocated with the Poyson of the ascending Vapors. *Samaria* lyeth in the midst, between *Judea*, and *Galilea*; the Land is so called from the Metropolis *Samaria*, Built by *Omri* King of *Israel*, and now called *Sebastia*; the Towns in it are, *Sichem*, afterwards *Neapolis*, *Capernaum*, *Betzaida* and *Chorazin*.

*Galilea* lyeth between *Mount Libanus* and *Samaria*, and is divided into upper and lower *Galilea*; upper *Galilea* bordered upon *Tyrus*, called otherwise *Galilea-Gentium*, or the Heathenish *Galilea*; Lower *Galilea* lyeth near unto the Lake of *Tiberius*, and to *Nazareth*: In it are the Towns of *Naim*, *Cana*, *Nazareth* and *Gadara*. The Holy Land is seated between two Seas, and the River *Jordan*; it hath within it many Navigable Lakes, and Meers, abounding with Fish; the River *Jordan* is called by the *Hebrews*, *Jordan*, and runneth through the midst of this Country, dividing it into two Parts. St. Jerome Writeth that  
this

this River Springeth out of two Fountains, not far distant one from the other; the one called *Jor*, the other *Dan*, shooting out like two Horns, which meeting together, make the great River *Jordan*. The Chief Mountains in the Holy Land are Mount *Hermion*, lying in the East part thereof, and Mount *Tabor* in the West, both of them being very Great and High, so that the other Hills about them, are but Arms and Branches of them: For the Mountains *Ebal* *Betheron*, *Mispa* or *Mospoa*, and *Betbel* are reckoned under Mount *Hermion*; *Gilboa*, *Gerezin*, *Saron* and Mount *Carmel* by the Sea side, are counted under Mount *Tabor*.

There are also about *Jerusalem*, Mount *Sion*, *Moriah*, Mount *Olivet*, Mount *Calvary*, and others; with goodly Woods, and Forrests, full of all kind of Deer, and many Wild Beasts.

In this Land, especially in and about *Jerusalem*, there were many Stately and Magnificent Buildings, as Namely, *Mons Domus* and the Castle of the *Jebusites*, into which King *David* brought the Ark of the Lord, where it remained till *Solomons* Temple was Finished. The remainder and ruines of these Buildings, are yet to be seen to this Day; yea, it is said, that in the very place, the Lord Christ Eat the *Paschal* Lamb with his Disciples: There are also the Sepulchres of  
David,

*David*, and other Kings of *Jadab*; and the House of *David*, which yet retaineth the Name of *David's* Tower. Upon Mount *Moriab* are to be seen some remainders of *Mello*. Above all, we must call to mind the most Excellent and Beautiful Temple of King *Solomon*, upon which One Hundred and Fifty Thousand Men wrought Seven Years continually till it was Finished. The Glory and Magnificency thereof you may read in the Scripture. The Temple of the Sepulchre at the first Building was highly Reverenced by the Christians of those parts, and even until this Day it is much resorted to, both by Pilgrims from all parts of the Romish Church and by divers Gentlemen of the Reformed Churches; partly for curiosity, and partly for Antiquity of the place. It is Farmed from the *Turk* and kept by the *Popes* Creatures; who-soever is admitted to the sight of this Sepulchre, payeth nine Crowns to the *Turkish* Officers: so that this Tribute is worth to the Grand Seignior, Eight Thousand Ducats Yearly.

And thus much briefly for the Description of the Holy Land, or Land of Promise.



A Strange and True  
 ACCOUNT,  
 Of the Late  
 TRAVELS  
 OF TWO  
 English Pilgrims,

And what Admirable Accidents befell  
 them in their Journey to *Jerusalem*,  
*Grand Cairo, Alexandria, &c.*

**A**Lthough it pass as a general Proverb,  
 that Travellers may tell Romances or  
 untruths by authority, yet I being no way  
 daunted thereat, but confidently standing on  
 the justice of my cause; my kind commenda-  
 tions to all you my dear friends first present-  
 ed,



ed, thus from *Jerusalem* I salute you. You shall understand, that since my departure from *Grand Cairo*, towards the Holy Land, I wrote you a letter from *Rama*; the place where the voice was heard of *Rachel*, weeping for her Children; wherein I certified you of all my proceedings from *Grand Cairo*, to that place; I sent it with seven other Letters to *Damasco* in a Caravan, from thence to be conveyed to *Constantinople*: But doubting lest the said Packet is not as yet come to your hands, I thought good to write again to you, concerning all my aforesaid proceedings; as also the rest of my voyage to *Jerusalem*, with my imprisonment and troubles in the City, and what memorable Antiquities I saw there and else where, until my return back to *Alexandria*; First, you shall know, that I Depart from *Grand Cairo* the ninth of *March*, upon which day I came to the place where (it is said) the Virgin *Mary* staid with our Saviour Christ: So far was I accompanied by *Anthony Thorpe*, and four others that went to *Grand Cairo* with me, but there left me and I with my fellow Traveller, Mr. *John Burrel*, both of us being in our Pilgrims habits, came that night to a Town called *Canke*, where we were glad to take up our lodging in a yard, having no other bed than the bare ground. The next day we came to a Town in

in the Land of *Gozan*, where we met with a company of Turks, Jews, and Christians, and about 750. Camels, all which were bound for *Damascus* over the Desarts; yet was there amongst them 22. Greeks and Armenians, who purposed to Travel to *Jerusalem*, which made us glad of their company. At this Town named *Philbits*, we stayed two days and one night: in which time I went into a house where I saw a very strange secret of hatching of Chickens, by artificial heat, or warmth: the like I had seen before at *Grand Cairo*, but not in such numbers as here: the manner as followeth. The Country people, four or five miles distant every way, bring their Eggs upon Asses or Camels, to this place; where there is an Oven, or Furnace, kept temperately warm, and the Furner or Master standeth ready at a little door to receive the Eggs by tale; unless when the number rises so high (as to ten Camels loading or more) then he filleth a measure by tale, and after that order measures all the rest. And I saw there received by the Furner Cook, or Baker, in one day by tale, and by measure, thirty five or forty thousand Eggs: and they told me, that for three days he doth nothing but still receive in Eggs, and at twelve days end they come again to fetch Chickens, sometimes at ten, and sometimes (but not very often) at seven

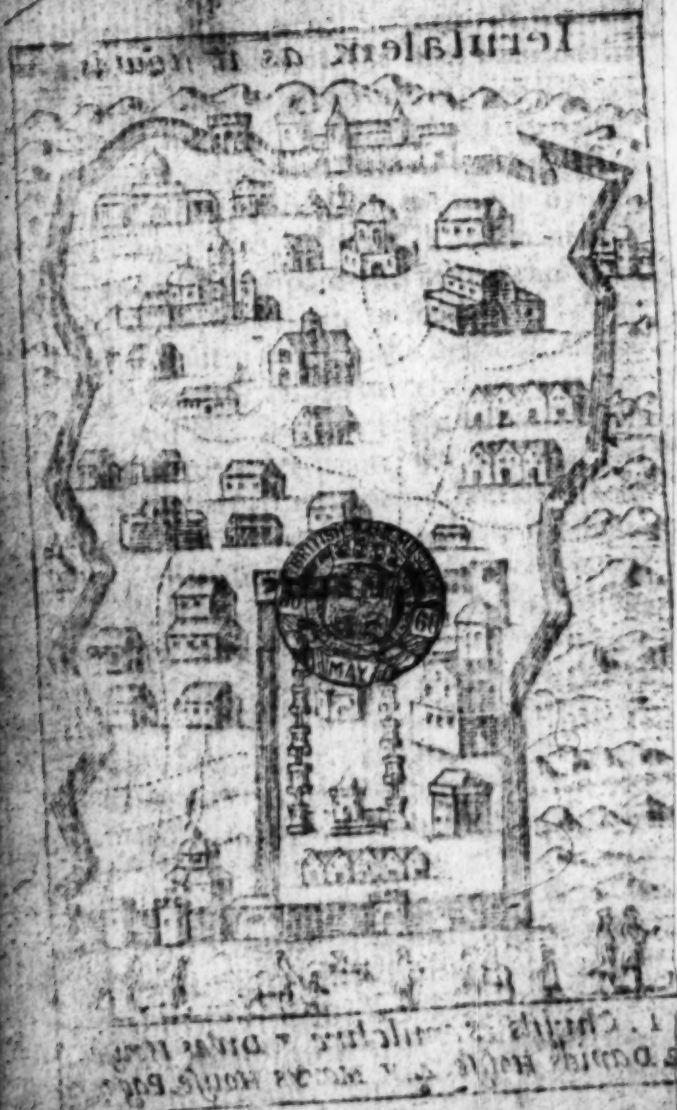
seven days, according as the weather falleth out. Perhaps two hundred persons are owners of one Raungeful, some having 2000. some one more or less. The Furner noteth the names and portions of every bringer; and if he have a hundred and fifty thousand, or two hundred thousand at one heat (as many times he hath) yet doth he mingle them all together, not respecting to whom they severally belong. Then he lays them one by one upon his Raunge, so near as they can lye and touch each other; having first made a bed for them of Camels dung burnt; and the place whereon the ashes are, is of a very thin matter made of earth, but mixed with Camels and some Pidgeons dung amongst it: yet herein consisteth not the secret only: for there is a concave or hollow place about 3 foot bredth under it, whereon is spread another layer of Camels dung, and under that is the place where the fire is made. Yet can I not rightly call it fire, because it appeareth to be nothing but embers: so I could not discern it but to be like ashes, yielding a temperate heat to the next concave, and the heat being resisted by the layer of dung next it (which dung being green, and laid upon pieces of withered trees, or rather boughs of old dead trees) sends forth an extraordinary vapour, and that vapour entreth the hollow concave next under the Eggs, where

where in time it pierceth the aforesaid mixed earth, which toucheth the ashes whereon the Eggs are laid, and so serveth as a necessary receptacle for all the heat coming from underneath. This Artificial heat glyding through the embers whereon the Eggs lye, doth by degrees warm through the shells, and so infuseth life by the same proportions of heat: thus in seven, eight, nine, ten, or sometimes twelve days, life succeedeth by this artificial means. Now when the Furner perceiveth life to appear, and that the shells begin to break, then he begins to gather them: but of a hundred thousand, he hardly gathered threescore thousand, sometime but fifty thousand, and sometime (when the day is overcast) not twenty thousand: and if there chance any lightning, thunder, or rain, then of a thousand he gathers not one; for then they all miscarry and die. And this is to be remembred withal, that be the weather never so fair, the air pure, clear, and every thing as themselves can desire, and let the Chickens be hatched in the best manner that may be, yet have they either a Claw too much or too little: For some have five Claws, some six, some but two before and one behind, and seldom, very few or any in their right shape. When the people come to receive their Eggs, that before had brought them in, the Furner gives to every

# Jerusalem as it was



1. Christs Sepulchre 3 Dives House  
 2. Davids House. 4. v. Marys House. Page



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ry one proportionably according as the Furnace yieldeth, reserving to himself the tenth for his labour. Thus have you the secret of hatching Eggs by heat artificially at the Town of *Philbits* in the Land of *Gozan*, which I think were in vain to be practised in *England*, because the air there is hardly ten days together clarified, neither is there any Camels dung, though they have dung of other beasts every way as hot : therefore when the Sun is in *Cancer*, *Leo*, or *Virgo*, you may, if you please, try what may be done. Perhaps some will think this to be a fable, but I can urge their credence no further than my faith and truth can perswade them. And if they will not believe me, let them take pains to make their own eyes a witness, and when they have paid as dearly as I (for the sight of this and other things cost me 100 Marks in fifty days) their judgments will be better confirmed.

But now, to my journey toward the desert of *Arabia*, which I was of necessity to pass before I could come to the Holy Land, we departed from the Town *Philbits*, travelling all night in company with the *Caravan* of *Damasco*, and the 14<sup>th</sup> at 9 of the clock we pitched our tents at *Babaro* in the land of *Gozan*. From thence we departed that night, and the 15<sup>th</sup> at night we pitched at *Salbia*, which is to the eastward of the land of *Gozan*, and



stands on the borders of the *Arabian* Desert; there we stayed two days for fear of the wild *Arabes*, and parted thence 17. We passed that night over a great bridge, under which the salt water standeth. This water comes out of the Sea from the parts of *Damietta*, and by mens hands was cut out of that place, some 150 miles into the main Land, by *Ptolomæus* King of *Egypt*, who purposed to join the Red sea and the Mediterranean: but when he foresaw, that if he had gone through, all his Country had been quite drowned, he gave it over, and built a bridge there to pass over. This place parteth *Arabia* and *Egypt*, and no sooner had we past this bridge, but we were set upon by the wild *Arabes*, and notwithstanding we were more than 1000 persons, yet a Camel laden with Callicoes was taken from us, 4 of our men hurt and one mortally wounded, and the *Arabes* ran away with the prey, we being unable to help it, because it was night. The next day we pitched by a well of brackish water, But I forgot to tell you that my fellow Pilgrim, Mr. *John Burrel*, escaped very narrowly in the last nights bickering: there we rested our selves till 3 of the Clock in the afternoon, which they call *Lasara*, for the *Arabians* and *Egyptians* divide the day into four parts: we departed the next morning to a Castle in the desert called *Carga*, which



is one of the three Castles which the Turks keep in the desarts, to defend all travellers from the wild *Arabes*: Therefore there we paid a certain tax, which was sixty pieces of silver of two pence a piece value, for each man or boy, and seventy six pieces for a Camel laden, and fourteen for a Mule: Having paid this imposition we departed, and pitched again the 19. at another brackish well, from whence setting onward, we pitched the 20. of *March* at the second Castle called *Araris*, kept also by the Turks, in the said desarts, where our tax was but twenty pieces of silver for each passenger, and thirty for a Camel. From thence we were guided by many Soldiers to the third Castle called *Rachael*, making one long Journey of 24. hours together: Here it is said that the Kings of *Egypt* and *Judea*, fought many great Battles: which to me seemed very unlikely, because there is nothing to relieve an army withal, except sand and salt water.

There we paid ten pieces every passenger, and 20 for a beast. So departing thence the 22. in the morning we came to *Gaza* in *Palestine*, a goodly fruitful Country, and there we were quitted of all the desarts. In this town saw the place where (as they told us *Sampson* pull'd down the two Pillars, and slew the *Philistines*: and surely it appears to be the same

town by reason of the situation of the Country: There we paid 22 pieces for each beast, and ten each passenger. From thence we went to a place called in Arabian *Cannie*, but by the Christians *Bersheba*, being upon the borders of *Judea*, where we paid but 2 pieces of silver each one, and four for a beast. Departing thence, the 23. in the morning, we pitched our Tents upon a Green close under the walls of *Ramoth in Gilead*: there I stayed all day, and wrote eight letters for *England*, by the *Caravan* which went for *Damasco*, to be conveyed to *Constantinople*, and so for *England*. next day being the 24 in the morning, I with other Christians, set toward *Jerusalem*, and the great *Caravan* went for *Damasco*, but we pitched short that night at a place call'd in Arabian *Cudechelanib*, being 16 miles from *Hebron*, where the Sepulchre of our father *Abraham* is, and 5 little miles from *Jerusalem*. From thence departing in the morning, being our Lady day in Lent, and 9 before noon, I saw the City of *Jerusalem*, when kneeling down, and saying the Lords Prayer, I gave God most hearty Thanks for conducting me thither, to behold so holy a place with my eyes, whereof I had read so often before. Coming within a furlong of the gates, I with my Companion Mr. *Job Burral*, went singing and praising God

till we came to the West Gate of the City, and there we stayed, because it is not lawful for a Christian to enter unadmitted. My companion advised me to say I was a *Greek*, only, to avoid going to Mass: but I not having the *Greek* tongue, refused so to do, telling him even at the entry of the Gate, that I would neither deny my Country nor Religion; whereupon being demanded who we were, Mr. *John Burrel* (answering in the *Greek* tongue) told them that he was a *Greek*, And I an Englishman. This gave him admittance to the *Greek* Patriark, but I was seized on and cast into Prison, before I had stayed a full hour at the Gate, for the Turks absolutely denied, that they had ever heard either of my Queen or Country or that she paid them any Tribute. The *Pater Guardian*, who is the defender of all Christian Pilgrims (and the principal procurer of my imprisonment, because I did not offer my self under his protection, but confidently stood to be rather protected under the Turk than the Pope) made the Turk so much my enemy, that I was reputed to be a spy, and so by no means could I be released from the Dungeon.

Now give me leave to tell you how it pleased God that very day to deliver me and grant me pass as a Protestant, without

yielding to any other ceremony, then carrying a Wax-candle onely, far beyond my expectation. Here let me remember you, that when I stayed at *Ramoth in Gilead*, where I wrote the 8 Letters for *England*, having leisure, I went to a Fountain to wash my foul linnen, and being earnest about my business, suddenly there came a Moor to me, who taking my cloaths out of my hand, and calling me by my name, said he would help me.

You need not doubt but this was some amazement to me, to hear such a man call me by my name, and in a place so far distant from my friends, country and acquaintance: which he perceiving, boldly thus spake in the Frank tongue, *why Captain, I hope you have not forgotten me, for it is not yet 40 days since you set me, a-land at Alexandria, with the rest of those passengers you brought from Argier, in your ship called the Trojan: and here is another in this Caravan, whom you likewise brought in company with me, that would not be a little glad to see you.* I demanded of him if he dwelt there: he answered me no, saying, that he and his fellow were going in that *Caravan* to *Damasco* (which place they call *Sbam*) and from thence to *Begdat*, which we call *Babylon*, and from thence to *Mecha* to make

a *Hodge*, for so they are called when they have been at *Mecha*: moreover, he told me, that he dwelt in the City of *Fesse* in *Barbary*.

This man ( in my mind ) God sent to be the means of my immediate delivery : For after I had taken good notice of him, I well remembered that I saw him in my ship ; though one man among 300 is not very readily known : for so many brought I from *Argier* into those parts, of different Nations : as Turks, Moors, Jews and Christians : I desired this man to bring me to the sight of his other companion, which having washed my Linnen ) he did, and him I knew very readily. These two concluded, that one of them would depart thence with the *Caravan*, and the other go along with me to *Jerusalem*, which was the Moor before mentioned ; and such kind care had the Infidel of me, that he would not leave me unaccompanied in this strange Land : which I cannot but impute to Gods especial providence for my deliverance out of Prison, or else had I been left in a most miserable case.

When this Moor saw me thus imprisoned in *Jerusalem*, my dungeon being right against the Sepulchre of Christ, although he wept, yet he bid me be of good comfort, and went to the *Basha* of the City,

and to the *Saniacke*, before whom he took his oath, that I was a Mariner of a ship, who had brought two hundred and fifty, or 300 Turks and Moors into *Egypt* from *Argier* and *Tunis*, their journey being unto *Mecha*. This Moor (in regard he was a *Mussel-man*) prevailed so much with them, that returning with six Turks back to Prison he called me to the door, and there said unto me, that if I would go the house of the *Pater Guardian*, and yield my self under his Protection, I should be forced to no Religion but mine own, except it were to carry a Candle: to the which I willingly condescended. So paying the charges of the Prison, I was presently delivered, and brought to the *Guardians Monastery*, where the *Pater* coming to me, took me by the hand, and bade me welcome, marvelling I would so much err from Christianity, as to put my self rather under the Turks, than his Protection: I told him, what I did was because that I would not go to Mass, but keep my Conscience to my self; He replied, that many *English-men* had been there but (-being Catholiques) went to Mass, telling the Turks at the Gates entrance that they were *French-men*, for the Turks know not what you mean by the word *Englishman*; advising me further, that when any of my country-men undertook

undertook the like travel, at the Gates of *Jerusalem* they should term themselves either *Frenchmen* or *Brittans*, because they are well known to the Turks.

He further asked me, how old our Queen was, and what was the reason she gave nothing to the maintenance of the Holy Sepulchre, as well as other Kings and Princes did : with divers other frivolous Questions : whereto I answered accordingly. This day being spent even to twilight, Mr. *John Burrel* who passed as a *Greek* without any trouble came in unto us, being nevertheless confin'd to this Monastery, or else he might not stay in the City ; for such sway do the Papists carry there, that no Christian stranger can have admittance there, but he must be Protected under them, or not enter the City. Mr. *Burrel* and I being together in the Court of the Monastery, 12 fat fed Friers came forth unto us, each of them carrying a Wax candle burning, and two spare Candles beside, one for Mr. *Burrel*, the other for me : Another Frier brought a great Basen of warm water, mingled with Roses and other sweet Flowers, and a Carpet being spread on the ground, and Cushions in Chairs set orderly for us, the *Pater Guardian* came and set us down, giving each of us a Can-



dle in our hands, then came a Friar and pull'd off our hose, and (setting the Bason on the Carpet washed our feet.

When the Friar began to wash, the twelve Friars began to sing, continuing so till our feet were washed, which being done, they went along singing, and we with the *Guardian* came to a Chappel in the Monastery, where one of them began an Oration in form of a Sermon, tending to prove how meritorious it was for us to visit the holy Land, and see those sanctified places where our Saviours feet had trod. The sermon being ended, they brought us unto a chamber where our supper was prepared; there we fed somewhat fearfully, in regard that strange Victuals have as strange qualities: but committing our selves to God, and their outward appearing Christian kindness, we fell to heartily, sup't very bountifully, and after (praising God) were lodged decently. Thus much for my first entertainment in *Jerusalem*, which was the 25. of *March*, being our Lady day in Lent. Now follows what the Friars afterward shewed me, being thereto appointed by the *Pater Guardian*. Early the next morning we arose, and having saluted the *Pater Guardian*, he appointed us seven Friars and a Troughman: To forth we went to see all the holy places in the City which were to be



be seen, except those in *Sepulchra Sancta*; for that required a whole days works, and at every place where we came we kneeled down, and said the Lords prayer.

The first place of note was the Judicial next the house of *Veronica Sancta*: and demanding what Saint that was, they told me it was she that did wipe our saviours face, as he passed by in his Agony. Descending a little lower in the same street, they shewed me the way which our Saviour Christ went to crucifying, called by them *Via Dolorosa*. Then on the Right Hand in the same street, I was shewn the house of the Rich Glutton, at whose Gate poor despised *Lazarus* lay. Holding on our way down this street we came to a turning Passage on the left hand, whence they told me *Simon Sireus* was coming toward the *Dolorus way*, when the Souldiers seeing him, called him, and compelled him against his will, presently to help our Saviour to carry his Cross. Then they told me that in that same place the people wept, when Christ answering, said unto them, *Ob Daughters of Jerusalem, weep not for me, &c.* Next they shewed the Church where the Virgin *Mary* fell into an agony, when Christ passed by carrying his Cross. Afterward they brought me to *Pilates Palace*, which though it be all ruinat-

ed, yet is there an old Arch of Stone, which is still maintained by the Christians, and standing full in the high way, we passed under it: upon that Arch, is a Gallery which admitteth passage (over our heads) from one side of the street to the other: for *Pilates* Palace extendeth over the high way on both sides, and *Pilate* had two great Windows in the same Gallery, to gaze out both ways into the street. Into this Gallery was our Saviour brought when he was shewn unto the Jews, and they standing below in the street, heard the words, *Ecce Homo*, Behold the man. A little from this place, is the foot of the stairs where our Saviour did first take up his Cross. Then they brought me to the place where the *Virgin Mary* was Conceived and born, which is the Church of *St. Anna*, and no Turkish Church. Next they shewed the Pool where Christ cleansed the Leapers, and then guiding me to *St. Stevens* Gate, a little within it upon the left hand, they shewed the stone wherewith *St. Steven* was stoned. From hence I saw the stairs going up to *Port Area*, at which Port there are divers Reliques to be seen; it was the East Gate of the Temple which *Solomon* built upon Mount *Moria*, in which Temple was the place of *Sanctum Sanctorum*, but now in that place is builded a  
goodly

goodly great Church belonging to the Turks.

Thus spent I the second day, being the 26. day of *March*, all within the Gates of *Jerusalem*, except my going to see the stone wherewith Saint *Steven* was stoned. The next day being the 27. having done our Duty to God, and the *Pater Guardian*, we hired Asses for the Friars and the Troughman to ride on, and going forth the City Gates, we mounted and rode directly towards *Bythinia*. By the way as we rode, they shewed the place of the fruitless Fig-tree, which Christ cursed: next the Castle of *Lazarus*, that *Lazarus* whom Christ loved so well: for his house or Castle was in *Bythinia*, but it was utterly ruined, and nothing to be seen but the two sides of the Wall. In the same Town they shewed the House of *Mary Magdalen*, but so ruined, that nothing is left of it but a piece of a Wall: there I saw likewise *Martha's* House, consisting of 3 pieces of Wall: and thence they brought me to the Stone where the two Sisters told Christ that *Lazarus* was dead, from whence passing on, they shewed the place where our Saviour raised *Lazarus* from death, after he had layen three days in the ground, and where he was buried afterward when he died. This place hath

hath been notably kept from the beginning, and is repaired still by the Christians: but yet in poor and very bare sort: And this is all that I saw in *Bythinia*.

From hence we rode to Mount *Olivet*, and passing by *Bethphage*, they brought me to the place where our Saviour took the Ass and Colt when he rode to *Jerusalem* upon *Palm Sunday*. Riding from *Bethphage*, directly North, we came to the foot of Mount *Olivet*, where they shewed the place *Benedicta* of the Virgin *Maries* Annunciation: and ascending to the top of the mount we saw the place of our Saviours Ascension: At the sight whereof we said our Prayers, and were commanded to say 5 *Pater Nosters*, and 5 *Ave Maries*, but we said the Lords Prayer, took notice of the place and departed. This is the highest part of Mount *Olivet*, and hence may be discerned many notable places: as first, West from it is the prospect of the new City of *Jerusalem*: South-west the prospect of Mount *Sion* which is adjoyning to new *Jerusalem*: also in the valley between *Sion* and the Mount whereon I stood, I saw the Brook *Cedron*, the Pool *Silo*, the Garden wherein our Saviour Prayed, the place where he was betrayed, and divers other notable things in this valley of *Gethsemanie*: as the Tomb of *Abso-*  
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lorn, King *Dauids* son, the Tomb of *Jehoshaphat*, and others. Full South from Mount *Olivet* I could see the places we came last from, as all *Bythinia* and *Bethphage*: also East North-east from this Mount, may be seen the River of *Jordan* which is 15 Miles off, and *Jericho*, which is not far, because West-ward of *Jordan*.

From Mount *Olivet* East and East-South-east, may be seen the Lake of *Sodom* and *Gomorrab*, which is some 100 Miles long, and 8 Miles over: all these places I set with the Compass, when I was on Mount *Olivet*: for I stayed on the top of it some two hours and a half, having a little Compass about me. Descending hence toward the foot West-ward, we came to a place where the Friars told me, that a woman called *St. Pelagia*, did Pennance in the habit of a Friar: whereat I smiling, they demanding why I did so? I answered that to believe *Pelagia*, was a Saint, stood out of the Compass of the Creed: they told me, when I came home at night they would shew me sufficient Authors for it: but when I came home I had so much to do in writing my notes out of my table book, that I had not leisure to urge their Authors for *St. Pelagia*. By this time they brought us to the place where our Saviour did fore-

tell the judgment, then where he made the *Pater Noster* or Lords Prayer, and then where the Apostles made the Creed.

From hence we came to the place where Christ wept for *Jerusalem*, and from thence to the place where the Virgin *Mary* gave the Girdle to St. *Thomas*; and then where she Prayed for Sr. *Steven*. All these last were coming down Mount *Olivet*, toward the Valley of *Gethsemanie*, where by the way we came to our Ladies Church, wherein is her Sepulchre, and the Sepulchre of her Husband *Ioseph*, with the Sepulchre of *Anna*, and many others. This Church standeth at the foot of Mount *Olivet*, and was built (as they say) by *Helena* the mother of *Constantine* the Great: Here the Friars went into the Virgin *Maries* Sepulchre, and there either said Mass or Prayers while we in the mean time went to Dinner. In this Church is a Fountain of exceeding fine Water, in regard we went down into a Vault, as it were it giveth a marvellous loud eccho or sound. Hence we came to the Cave whither *Judas* came to betray Christ when he was at Prayer, and thence to the Garden where our Saviour left his Disciples, commanding them to Watch and Pray, but found them sleeping at his return: then they brought me to the Garden where Christ was taken: these last  
three

three were in the Valley *Gethsemanie*. Riding into the Town (whereof the Valley bears the Name) on the left hand I saw the before remembred Sepulchres of *Abso- lom* and *Jeboshaphat*, and on the right the Brook *Cedron*, which at my being there had not one drop of water in it, for indeed it is but a ditch to convey the water to Mount *Olivet*, and Mount *Sion* when store of Rain falleth. And this ditch, or brook *Cedron*, is in the Valley between both those Hills. Hard by they shewed me a stone marked with the Feet and Elbows of Christ, in their throwing of him down when they took him, and ever since (say they) have those prints remained there.

From thence we rode to the place where St. *James* the younger hid himself and afterward was buried there: there also they shewed where *Zecchariah* the Son of *Baracbi- ab* was buried, and brought me to another place, where they say the Virgin *Mary* used often to Pray. Then came we to the pool of *Silo*, wherein Mr. *Burrel* and I washed our selves, and hence we were shewn the place where the Prophet *Esay* was sawn in pieces: thence they guided us to an exceeding deep Well, where the Jews (as they say) hid the holy fire in the time of *Nebuchadnezzar*. Here we ascended from the Valley.



Valley to a hill side, which lyeth just South from Mount *Sion*; but there is a great Valley between, called *Gebemion*, and there they shewed the places where the Apostles hid themselves, being a Cave in a Rock. Ascending higher they brought me to the field, or rather to the Rock, where the common burial place is for strangers, being the very same as they say which was bought with the 30 pieces of silver, that *Judas* received as the price of his Master, which place is called *Aceldama*, and is fashioned as followeth. It hath 3 holes above, and on the side there is a vent, at the upper holes they use to let down the dead bodies, to the depth of about some fifty foot. In this place I saw two bodies, new or very lately let down, and looking down ( for by reason of the three great holes above, where the dead bodies lie, it is very light ) I received such a savour into my head, as made me very sick, so that I entreated the Friars to go no further, but return home to the City.

Then we went through the valley of *Gebemion*, and at the foot of Mount *Sion* having a little bottle of water which I brought from the Pool *Silo* I drank, and rested an hour eating a few Raisins and Olives which we brought with us from *Jerusalem*. After I had rested and refreshed my self, we began  
to



to ascend Mount *Sion*, and a little way up the hill, they shewed me the place where *Peter* having denied Christ, and hearing the Cock-crow, went out and wept. Ascending higher, they shewed the house where the Virgin *Mary* dwelt, which was near the Temple: then they brought me to the place where the Jews setting on the blessed Virgin *Mary* to take her, she was conveyed away by miracle. Hence we went to the house of *Cajaphas*, which was somewhat higher upon Mount *Sion*, and therein I saw the Prison wherein our Saviour was detained. Passing on still higher, they guided me to a little Chappel which is kept by the *Armenians* whereinto entring, at the high Altar they shewed the Stone which was upon our Saviours Sepulchre (as they say) it is near the place where *Peter* denied Christ: for there they shewed me the Pillar whereon the Cock stood when he crowed. Hence was I brought to the place where our Saviour made his last Supper, and thence came where the Holy Ghost descended upon the Apostles: whence passing on, they shewed me the place where Christ appeared to his Disciples the eighth day after his Resurrection, where St. *Thomas* desired to see his wounds.

Near this place upon Mount *Sion*, the Virgin *Mary* died, and hard by, they shewed

ed a place bought by the Pope of the Turks, for the burial of the *European* Christians, because he would not have them cast into *Aceldama*: They told us the year before, five Englishmen were buried in that place, whether by the Fryars poysoning them, or how else it happened, but we thought it strange that all five should die in one week. Thence came we to the house of *Annas* the high Priest, now only two very old walls: at the side of one is an old Olive-tree, whereto they told me our Saviour was bound: and demanding the reason, they said that when he was brought unto his house, *Annas* being asleep, his people would not awake him: so during their stay, they bound him to that Olive-tree, and when he awaked, then he was brought in and examined. Departing hence toward the South Gate of the City, which standeth likewise upon Mount *Sion*, we alighted from our Asses, and entring, I noted it well: for I had seen three of the four Gates. And being desirous to see the North-Gate also, they brought me to the Church of *Sr. Thomas*, which is within the Wall all ruinated: then to the Church of *St. Mark*, where *Peter* came being delivered out of Prison by the Angel that brake open the Gate. Then they shewed me the house of *Zebedeus*, whence we came to a place kept by

by the *Abassines*, and there ascending first by a dark way, led on by a line or Cord, we attained to a high place near to the *Sepulchra Sancta*, where I paid two pieces of silver to go in, and being entred I demanded what place it was; the same (quoth they) where *Abraham* would have sacrificed his son *Isaac*. Thence went we to the Prison whence *St. Peter* and *St. John* were, being the next door to the prison wherein I was put before: which made me the sorer, that it was not my fortune to have gone into it, being so near it. Hence we came to the North-gate, being on Mount *Calvary* side, where having well viewed the Gate, and perceiving it grew late, we went directly home: this was my third days work, in and about *Jerusalem*, wearied not a little with often alighting to pray: for at each several place before recounted, we dismounted and said the Lords Prayer on our knees. On the morrow being the 28th day, early in the morning, we took our Asses, riding forth at the West Gate, through which I first entred, and passing South, we left mount *Sion* on the left hand: at the foot whereof they shewed the house of *Uriah*, and the Fountain where *Bathsheba* washed her self when King *David* espied her out of his Turret. Thence went we to the place where the Angel took up

up *Habakkuk* by the hair of the head, to carry meat to *Daniel* in the Lions Den. Next came we to the place where the wise men found the Star when it was lost, and then where the Virgin *Mary* rested her self under a tree as she came from *Betlehem* to *Jerusalem*, which tree they still repair by setting another close to the root of it. Hence rode we to the house of *Elias* the Prophet, where they shewed his usual place of sleeping, and his house standeth so upon a hill, as from thence I saw *Betlehem* afar off.

Thence we went to an old ruined house, which they told me was *Jacobs*: which may the better appear to be so, for in the field thereto adjoining, is the tomb of *Rachel*, *Jacobs* Wife: and some two Miles from this tomb is a Town in the same field called *Betbesula*, the Inhabitants whereof are all Christians. In this great field (being between *Jerusalem* and *Betlehem*) did lie the camp of *Senacherib* when he besieged *Jerusalem*. From hence we rode to the field where the Angels brought Tydings of great joy to the Shepherds, which is two Miles from *Betlehem*: and thence we rode to *Betlehem* to the Monastery, wherein were about ten Friars; who welcomed me very kindly and brought me first into a great Church, then into a large Entry wherein I saw the

name

name of Mr. *Hugo Stapers* twice set, one above another, and between them both I set my name. Then they guided me down the stairs into a Vault, where was a Chappel built in the place of our Saviours Nativity, enclosing both it and the Manger wherein Christ was laid; and also the place where he was presented with gifts by the wise-men. Over this Chappel is a great Church, built by Queen *Helena* mother to *Constantine* the Great (as they say) and further I saw divers Tombs of holy men and others. Going up to the top of the Church, I saw upon the leads the name of Mr. *Hugo Stapers* again ingraven, which made me look the more earnestly for some other *Englishmens* names, but finding none, I graved my name and came away: then went we in and dined with the Friars. After Dinner, they brought me to a place where the Virgin *Mary* hid her self, when search was made to kill the Children. So taking my leave of *Bethlehem*, giving the Friars three pieces of Gold for my Dinner and my company with me being Eight in number, mounting our Asses, we rode to the Well, where King *Dauids* three Captains fetched water for him, through the whole host of the *Philistines*: which standeth a little way from *Bethlehem*, towards *Jerusalem*, and hath three places to draw water up.

Hence

Hence went we presently back to *Jerusalem*,  
 entring the gate at four a clock afternoon,  
 and at five the Turks let us into the *Sepulchra*  
*Sancta*, each of us paying nine pieces of  
 Gold for our entrance. No sooner were we  
 in, but they locked the Gates; so there I  
 stayed till 11 of the clock the next day, and  
 then came we forth: Now follows what I  
 saw in *Sepulchra Sancta*. First I observed  
 hanging without the Gate, at least 100  
 lines or strings, and in the Gate is a great  
 hole, whereat a little Child may easily creep  
 in: whereof demanding the reason, they told  
 me that the hole served to give victuals at,  
 for them which lie within the Church, which  
 are above 300 persons, men and women,  
 all Christians, and there they live continually  
 night and day, and can have no passage in  
 or out, but when the Turks open the Gate  
 for some Pilgrim: which happeneth not  
 sometimes in 14 days: Wherefore these  
 Christian Lodgers in the Church have their  
 whole household there, and boarded lodgings  
 built for them. The strings hanging at the  
 Gate, have each one a Bell, fastned at the  
 lodgings, and when their servants (which  
 are without bring them any meat, each  
 rings the Bell belonging to his household,  
 and so come accordingly (each knowing his  
 own Bell) for the receipt of his food. The  
 several

several sorts of Christians which I saw in this Church, I will in order describe. 1. The *Romans* who bear the greatest sway. 2. The *Greeks*, for they be next in number to the *Romans*, yet little better then slaves to the Turk. 3. The *Armenians*, who have been so long Servants to the Turk, that having forgot their own Language, they use all their Ceremonies in the *Arabian* Tongue. The 4th sort of Christians are *Nestorians*, who are likewise slaves to the Turk, and have no other Language than the *Arabian*. The 5th *Abassines*, being People of the Land of *Prestor John*. The sixth *Jacobites* that are Circumcised Christians, but slaves likewise to the Turk. All these (Christians in name) have bought their several places in the Church, and by-rooms for ease, being never fewer of all these six sorts than 250 or 300 continually there lying, and Praying after their manner. The places where they ordinarily go to their Devotions are thus as the *Roman* Friars brought me to them. 1. The Pillar whereat our Saviour was whipped. 2. The place where he was imprisoned, while they were preparing or making his Cross. 3. Where the Souldiers divided his Garments. 4. Where the Cross was found by *Q. Helena*, which is at the foot of Mount *Calvary*, and hard by that is the Chapel



pel of the Queen, 5. The place where Christ was Crowned with Thorns: which I could not see till I give the *Abassines* that kept it two pieces of Silver. 6. The place where the Cross being laid on the ground, our Saviour was nailed unto it. 7. The place on the top of Mount *Calvary*, where the Cross stood when he suffered. 8. The Rock that rent at his crucifying, which is worth observation, for it is slit like as if cleft with Wedges and Beetles, from the top to the two third parts downwards, as it were through the brow and breast of the Rocks: The rent is so great in some places, that a Man might hide himself in it, and grows downward less and less. 9. The place where the three *Maries* Anointed Christ after he was dead. 10. Where he appeared to *Mary Magdalen* like a Gardiner. And thence we came to the Sepulchre it self, which is the last place where they use Prayers. From whence I went to see the Tomb of *Baldwin* and *Godfrey of Bulloigne*: And returning back to the Sepulcher, I measured the distance between place and place, from five of the Clock before night, until next day at Eleven at my coming forth, writing down all things I thought worth notice: My Companion Mr. *John Burrel* and I went thence to the *Pater Guardian* to Dinner, where we heard

that five *English-men* were arrived at the City Gates, travelling towards *Aleppo*, their names were Mr. *William Bedle*, Preacher to the English Merchants at *Aleppo*: Mr. *Edward Abbat*, Servant to Sir *John Spencer*: Mr. *Jeffery Kerbie* Servant to Mr. *P. Banning*, and Leigers for them in *Aleppo*; with two other young men *John Elkins*, and *Jasper Tymme*: These five hearing of my being there, came all to the House, and (though they saw not my Imprisonment, nor were with me at the sight of those things, in and about *Jerusalem*) can witness that they were acquainted therewith at the Gates, and with other truths beside. These with my Companion Mr. *John Burrel*, I left behind in *Jerusalem*, departing thence to see other places in the Country of *Palestine*: But let me first tell what I observed in the Cities Situation, because I was informed before I came, that it was all ruined, though I found it otherwise, having a little Compass about me, to set such places as I could easily come by.

The very heart of the old City was seated on Mount *Sion* and Mount *Moria*: On the North part whereof was Mount *Calvary*, without the Gates of the old City, about a Stones cast, and no further. But now I find this new City situated so far in the North part,

that it is almost quite off Mount *Sion*, but yet not off Mount *Moria*, which was between Mount *Sion* and Mount *Calvary*; so that now (undoubtedly) the South Wall of the City are plac'd on the N. foot of the Hill of *Sion*. The East Walls which confronts Mount *Oliver*, is a great part of the Ancient Wall, from the S.E. angle North, a quarter of a mile behind Mount *Calvary*, so that Mount *Calvary* which was formerly a stones cast without the City, and the appointed place for ordinary execution, I find to be now seated in the middle of the new City. This Mount *Calvary* is not so high as to be called a Mount, but rather a piked or spired Rock: For I noted the Situation, both when I was at the top, and when I came to the Sepulchre, being distant from the foot of it 173 foot, as I measured it: Whereupon I conclude, that the place of Burial, which *Joseph of Arimathea* made for himself, was from the foot of Mount *Calvary*, 173 foot West, in which place is the Sepulchre of our Saviour, which is two foot and a half high, eight foot in length, and four foot broad wanting three inches, covered with a fair white stone. Over the Sepulchre is a Chappel, the North Wall whereof is joyned close with the North side of the Sepulchre: And of like stone as the Sepulchre is, consisting of fifteen foot

foot in breadth, five and twenty foot in length, and above forty foot in height. In this Chappel are always burning thirty or forty Lamps, but upon Festival days more, maintained by Gifts given at the death of Christians in *Spain*, *Florence*, and other parts, to be kept continually burning, and the givers of these Lamps have their names ingraven about the upper edges of them, in Letters of Gold, standing in a band of Gold or Silver. This Chappel is inclosed with a Church, and yet not that only, but therewith is circled in all the fore-named holy places, *viz.* where Christ was whipt: Where he was in Prison: Where his Garments were divided: Where the Cross was found: Where he was Crowned with Thorns: Where he was Nailed on the Cross: Where the Cross stood when he suffered: Where the Vail of the Temple rent: Where the three *Maries* Anointed him: Where he appeared to *Mary Magdalen*: And in brief, all the notable things, either about Mount *Calvary*, or *Jos: phs* field of *Arimathea*, are inclosed within the compass of this Church, which was built by *Q. Helena*, Mother to *Constantine* the Great, she being (as I have read in some Authors) an English Woman, and Daughter to King *Coel*, that built *Colchester*: Which being urged to them, they denyed it.

I measured this Church within, and found it to be 422 Fathoms about: The one side of it likewise I found to be 130 Fathoms: Thus much for Mount *Calvary*, now in the midst of the City.

From the North-east angle, to the North-west is the shortest way of the City, and from the North-west angle, to the South-west, is as far as from the South-east, to the North-east: But from the South-west to the South-east, which is the South-wall that standeth on the foot of Mount *Sion*, I measured, and found it to be 3775 foot, which is about three quarters of a mile. Upon this South side of the City, is a great Iron Gate, about which are laid 17 Pieces of Brass Ordinance: This Gate is as great as the West Gate of the Tower of *London*, and exceeding strong, the Walls being very thick, and on the South side 50 or 60 foot high. The North Wall is not altogether so long, but much stronger, for on the North side it hath been often surprised, but on the South-side never: and on the East-side it is impregnable, by reason of the edge of the Hill which it standeth on, which is five times as high as the Wall. On the North side are 25 Pieces of Brass Ordinance near the Gate, which is of Iron also, but what are in other places, as at the corners or angles,

I could not come to see, and inquire I durst not. The East Wall containing the Gate where St. *Stephen* was stoned a little without, and to this day called St. *Stephens* Gate, I saw but five Pieces of Ordinance there, and they were between the Gate and the ruins of Port *Anrea*, which is to the South, the West side of the City, at the Gate whereof I entred at my first Arrival, it is very strong likewise, and hath fifteen Pieces of Ordinance lying together, and all of Brass: This Gate is also of Iron, and this West Wall is as long as the East Wall; But standeth upon the higher ground: So that coming from the West to the West Wall, you can see nothing but the bare Wall, but upon Mount *Olivet*, coming towards the City, from the East, you have a very goodly prospect, by reason the City standeth all on the edge of the Hill. To conclude, *Jerusalem* is the strongest of all the Cities that I have yet seen in my Journey, since I departed from *Grand Cairo*: But the rest of the Country is very easy to be surprised: Yet in *Jerusalem* are three Christians for one Turk, and many Christians in the Country round about, who all live poorly under the Turk.

Now how the Country about *Jerusalem* lyeth, for your more easy understanding, I will familiarly compare several places, with

some of our Native English Towns and Villages, according to such true estimation as I have made of them. Imagine I begin with *London*, I mean about that distance. The City of *Bethlehem*, where our Saviour was born, is from *Jerusalem* as *Wansworth* is from *London*, I mean much that distance. The plain of *Mamze* is from *Jerusalem*, as *Guilford* is from *London*: In which place, or near to it, is the City of *Hebron*, where our Father *Abraham* lyeth buried. *Beersheba* is from *Jerusalem*, as *Alton* is from *London*: *Ramoth Gilead* is from *Jerusalem*, as *Reading* is from *London*. *Gaza*, which is the South-west part of *Palestine*, is from *Jerusalem* as *Salisbury* is from *London*. *Ascalon* is from *Gaza* North-east. *Joppa* is from *Jerusalem* as *Alisbury* is from *London*. *Samaria* is from *Jerusalem*, as *Royston* is from *London*. The City of *Nazareth* is from *Jerusalem*, as *Norwich* is from *London*. From *Nazareth* to Mount *Tabor* and *Hermon* is five Miles North-east: These two stand very near together, *Tabor* being the greater. From *Tabor* to the Sea *Tiberias*, is eight Miles North-east. From *Jerusalem* to Mount *Sania*, is ten days Journey and North-east thence. These places last spoken of, beginning at *Samaria*, I was not in, but the other five Englishmen that met me in *Jerusalem* from *Galilee*, came through



through them, of whom I had this Description: they received of me likewise the Description of my Journey through *Palestine*. The place where Christ fasted 40 days and 40 nights, called *Quarranto*, is from *Jerusalem* as *Chelmsford* is from *London*. The River *Jordan* (the very nearest part thereof) is from *Jerusalem* as *Ep- ping* is from *London*. *Jericho*, the nearest part of the plain thereof, is from *Jerusalem* as *Lowton Hall* (Sr. Robert Wroth's house) is from *London*. The Lake of *Sodom* and *Gomorrab*, is from *Jerusalem* as *Gravesend* is from *London*. The River *Jordan* runneth into the Lake, and there is swallowed up, which is one of the greatest secrets (in my mind) in the World, that a fresh water should run continually into this salt Lake, and have no issue out, but there is lost: And the Lake continuing still so salt, as no weight of any reasonable substance will sink into it, but floateth upon it, so that a Man or dead Beast will never go down. And further note, that what filth soever was brought into it by the River *Jordan*, or any other substance, it swims continually upon the water, and being tossed thereon by the Weather, in time it becometh a congealed froth, which being cast upon the Banks, and there dried by the extreame heat of the Sun, becomes black like Pitch, which in that Country is called *Bitumen*, whereof I

have brought some with me from thence. This Lake is about eight or nine Miles broad, and about a 100 Miles long from the North, where the River *Jordan* falleth into it, to the South-ward, and hath no farther issue.

The fields where the Angels brought Tydings to the Shepherds, lye from *Jerusalem* as *Greenwich* from *London*. Mount *Oliver* lyeth from *Jerusalem* as *Bow* from *London*. *Bethania* is from *Jerusalem* as *Black-wall* from *London*. *Bethphage* is from *Jerusalem* as *Mile-end* from *London*. The Valley *Getsemany* is from *Jerusalem*, as *Ratcliff Fields* lye from *London*. Brook *Cedron* is from *Jerusalem*, as the Ditch without *Algate* from *London*. Mount *Sion* is near adjoyning to *Jerusalem*, as *Southwark* to *London*. Thus have I described the City of *Jerusalem*, as it is now built, with all the notable places therein, and near the same, and the Country about it: By which comparisons you may well understand the situation of most places near it: And thereby you may perceive that it was but a small Country, and a very little plat of ground, which the *Israelites* possessed in the Land of *Canaan*, and is now very barren: For within fifteen Miles from *Jerusalem*, it is wholly barren, full of Rocks, and stony: And unless it be about the Plain of *Jericho*, I know not any part of the Country

at present fruitful: What it hath been in time past, I refer you to the Holy Scriptures: My opinion is, that when it was fruitful, and a Land that flowed with Milk and Hony, in those days God Blessed it, and that then they followed his Commandments, but now being inhabited by Infidels (that prophane the name of Christ, and live in a filthy and beastly manner) God cursed it, and it is made so barren that I could get no bread when I came near it: For one night as I lodged short of *Jerusalem*, at a place called in the *Arabian* Tongue, *Cuda Chenaleb*, I sent my Moor to a house (not far from the place where we had pitched our Tents) to get some bread, and he brought word there was none to be had, and that the man of that house did never eat bread in all his life, but only dryed Dates, nor any of his household: whereby you may partly perceive the barrenness of the Country at this day, only as I suppose, by the curse that God laid upon the same: For they use the sin of *Sodom* and *Gomorrab* very much in that Country, so that the poor Christians there are glad to marry their Daughters at twelve years of Age, unto Christians, lest the Turks should ravish them. And to conclude, there is not that sin in the World, but it is used amongst those Infidels who now inhabit therein, and yet it is called

*Terra*

*Terra Sancta*, and in the *Arabian Tongue* *Cutbea*, which is the Holy Land, bearing the name only and no more : For all holiness is banished from thence by those Thieves, filthy Turks and Infidels that inhabit the same. Having my Certificate sealed by the Quadrian and a Letter delivered me, to shew that I had washed my self in the River of *Jordan*, I departed from *Jerusalem*, in the company of the Moor that helpt to get me out of Prison, leaving *Edward Abbot*, *Jeffery Kerbie*, *John Elkins*, *Jasper Tymme* and *Mr. Bedle* the Preacher, whom I met there by chance, behind me in *Jerusalem*, and which grieved me most, the Gentleman of *Middleborough*, *Mr. John Burrel*, that I met with at *Grand Cairo*, who had born me company thence to *Jerusalem*, forsook me there, and stayed with the other five *Englishmen*, and so was I left alone to the mercy of my Moor that never left me till I came to *Grand Cairo*. Now what happened to me in my Travelling from *Jerusalem* to *Cairo*, and from thence to *Alexandria*, where my ship lay, I will hereafter declare.

Departing from *Jerusalem*, we got safe to *Rama*, and from thence to *Ascalon*, and so to *Gaza*, which lyeth upon the Borders of the Desarts of *Arabia* : At one of those two places I hoped to have some passage by Water, either

either to *Alexandria*, or to *Damietta*, but failing thereof, I was in a maze, and knew not whether I were best go back again to *Jerusalem*, or put my self desperately into the hands of the Wild *Arabians*, to be by them conducted to *Grand Cairo*: One of those courses I must take, there was no hope of passage, and yet I hoped I should find it at *Joppa*. And for that cause stayed at *Gaza*, and sent my Moor to *Joppa* to seek for passage; but there was none to be had. At last considering with my self that my haste into *Egypt* was great; for I had left my man *Waldred* in *Cairo*, with my stock of 1200 *l.* and my ship lay in the Road of *Alexandria*, with sixty men in her, and whether they would depart without me, or no, I knew not: For when I went from them to go up to the River of *Nilus* to *Cairo*, I had no intent to go for *Jerusalem*. I was forced in this extremity, to make away all the mony I had about me, and to put my self into the hands of two wild *Arabians*, who undertook to carry me and my Moor ( without whom I durst not go ) to the City of *Cairo*, in four days if I would pay them 24 Sultans of Gold, when I came to the *Materia* near *Cairo*, and upon that Condition, they would deliver me safely there, otherwise would carry me Prisoner with them, or cut my Throat; And so agree

agreeing with them, by my Moor who spake for me, and withal warranted me to go safely, swearing that he would not leave me by any means; the two Wild *Arabians* provided two good Dromedaries for us, I and the Moor riding before, and the *Arabians* behind us, two upon each Dromedary, and so departed from *Gaza*, about two in the afternoon, and rode apace: those kind of beasts going so hard, that within four hours I was so weary, that I desired them to suffer me to alight down to rest me; which we did about six in the evening, and being alighted, the *Arabians* tyed the Dromedaries two forefeet together, as their manner is, making them kneel down: which done, we sat down to eat a few Raisins and Bisket which we carryed in our Allorges; but in the mean time, one of our Dromedaries brake his halter and ran back towards *Gaza*, whereupon one of the Thieves took the other Dromedary, and made after him, until both he and the other that broke loose, were out of our sight: then the other *Arabian* that staid behind with us, ran after them, and we were left alone in the wild Desarts of *Arabia*: at last, night approaching, and both our guides, and Dromedaries being gone, we were in no small fear what would become of us: In which case, leaving my Moor with  
the

the Alforges ( wherein we carried our Victuals ) I went to the top of a sandy hill, not far from thence, to see if I could espy our two Thieves ; I was no sooner upon the top of the Hill, but I saw four wild *Arabians* come running towards me, from the other side of the sandy Hill : which I perceiving, ran in great haste to my Moor, yet not so fast, but one of the Thieves was at my heels, and drawing out his Sword, bad my Moor deliver me, but the Moor bad him search me, for he knew I had nothing about me of worth, only my hair cloth Coat, and said farther to him, this *Cuar* ( which is as much as *unbeliever* ) is to be conducted to *Cairo* in four days, by two of your companions, whom he named, whereunto they all answered, that if it were true, they would do me no hurt, but if their companions came not again with their Dromedaries, then they would carry us away with them ; but within two hours after in the night, my two *Arabians* came again with their Dromedaries, and then they were all fellow Thieves. And we gave them a few Raisins and a little water, and so departed, and the fourth day at night we came to a place where the *Arabians* had Tents, and there they gave me some Camels Milk, and beheld me so earnestly, as if they had never  
seen



seen a white man before; From thence we departed, and the next night we came to *Salbia*, where being sore shaken in my body (notwithstanding I was swathed with rollers) I was constrained to give over my Dromedaries, and to get Horses, which they procured there of some of their acquaintance. This Dromedary is a beast like a Camel, but hath a lesser head, and a very small neck: but his leggs are as long, and there is no more difference between a Camel and a Dromedary, then there is between a Mastiff-dog and a Grey-hound; these beasts eat little, and drink less, for they drank not while I was with them; and it is said that they will not drink in eight or ten days together, but cannot abstain so long from meat. And by this you see I went as far in 4 days, as in 12 before: I think a good horse will run as fast, but not continue it: their pace is a reaching trot, but very hard and quick. From the edge of *Salbia* on the East side of *Gozan*, I took horse: But the reason why the *Arabians* did get me horses, was not because they pittied me for my weariness, but that they durst not go any nearer to the inhabited Countrey with their Dromedaries, and there one of them stayed, the other went with me to *Materia*, from whence I sent my Moor to *Cairo*, to fetch me their Hire, and

and there I payed them that let me the Horses, six pieces of Gold, and gave the two wild *Arabians* 24 pieces of Gold, and then they delivered me safe into the Custody of my Moor, within three Miles of the City *Cairo*, where I was welcomed by the Consul and others there resident, I paid my honest Moor six pieces of Gold, and bought divers Provisions to furnish him to *Mecha*, in which Journey as he returned again he dyed.

In *Cairo* I staid two days, and the seventh night after I came to *Bullac*, and there took Boat, and in 3 days I got down the River *Nilus* to *Rossetta*, and there taking Horse with a *Fanisary*, fell into greater danger than during my Journey; for between that Town and *Alexandria*, there were divers Great *Fanisaries*, who came from *Constantinople*, and newly landed at *Alexandria*, who having tyred their Horses, would have taken our two Mules from us, which my *Fanisary* refused them, and drew his Sword, and they to be revenged, came running to take me, and having laid hands upon me, four of them beat me cruelly, and drove me to the passage hard by, and there would have killed me; which my *Fanisary* perceiving, and seeing that nothing could appease them but our two Mules, after he had been sore wounded,

ed.

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ed, he delivered them unto the other *Fan-  
sario*, or I had there been slain, after my  
long and weary Journey, being within five  
Miles of my Ship, that lay in the Rode at  
*Alexandria*: And so he being wounded, and  
I well beaten, at last we got to the gates of  
*Alexandria*, but it was so late, that we could  
not get in, but were forced to stay all that  
night upon the hard stones, and in the morn-  
ing I got aboard of my ship, when I had  
been from it fifty days: And so I ended my  
Pilgrimage.

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A  
JOURNEY  
TO  
JERUSALEM.  
OR, THE  
TRAVELS

OF

*Fourteen English Men to Jerusalem,  
in the Year. 1669.*

Aleppo.

Honoured Sir,

AT Hese serve to Accompany an Account of  
my Journey to Holy Land, for which I  
might refer you to others, who have given  
a most exact Relation of that Pilgrimage, yet  
according to your desire, I present you with  
this my Description.

Tuesday

**T**uesday, May 3. 1669. we set Sail from Scanderoon, with a N. E. Wind on the *Margaret*, Tho. Middleton Commander, being fourteen English Men, ( of the Factory of *Aleppo* ) in Company; but being forced to return three times, by contrary Winds, by May 10. we arrived at *Trippoly*, whose Port is guarded with six small Castles, near the Sea, and one great Castle upon the Land; defended from Tempests on the *West* with Islands, and on the *East* with a Cape of Land so that none but a *North* Wind can be prejudicial to Ships in this Port: the Ground is stony, which forced the Captains to buoy up their Cables, the Ships riding in six or seven Fathom Water. The Town is about a Mile from the Marine, situate upon the shelf of a Hill, and hath one good Castle for its defence: the Town is ruinate, and there were few to be seen, it being the time of making white Sild, and most of the People in their Gardens.

May 13. after three days Treatment by the Consul ( for English, French and Dutch with extraordinary Civility, about four of the Clock in the Afternoon, we set forward for Mount *Lebanon*, and two hours Riding from *Trippoly*; we pitched our Tent at the Village *Cofferfinue*; the Inhabitants are Christians, and

live in Houses made of Reeds, and covered with Bushes; the Rode to this Village is very pleasant, through a Forest of Olive Trees; and in the Valleys, are Gardens of Mulberries, with which they feed their Silk-worms, Friday May 14. we departed from *Cessersinus*, about four in the morning, passing in a good Rode, and through Plains sowed with Wheat: about six of the Clock, we passed over several Mountains resembling Marble, if not really so, from which we had a fine Prospect of the fruitfulness of the Valleys: between these Mountains; upon the ascent of an Hill, we came to a Fountain, where we break-fasted; at seven we rose from the Fountain, and having passed a very dangerous ragged Mountain, about nine of the Clock we came to *Eden*, a small Village, and very pleasantly seated, being surrounded with Mulberries, Walnuts, and other sorts of Trees; *Walnut* especially we found very common in this Mount: we went to the *Bishops* House, a most miserable ruined Cottage, who coming to bid us welcom, appeared more like a Dunghill-raker than a *Bishop*. We enquired whence this Village had its name, the *Maronites* who inhabit the Mountains say, this was the place where *Adam* committed the sin of Eating the Forbidden Fruit; but the *Bishop* told us, it was in

in Heaven, where were three Trees, *Adam* being forbidden to eat of one of them which was the fig-tree: but having eaten, he fell down from Heaven, among those *Cedars* which are some two hours riding from the *Bishops House*, and there he began to till the Ground. But the *Bishop* being very Ignorant of these things, we forbore to enquire farther. The *Bishop* have great respect shewed him every one Kissing his hand on their knees bare headed: in his House he hath a ruinate Church with an Altar in it; and a little beyond, is a little Chappel, near the head of the Rivulet that feeds his House with Water, where we found many men with *Frank* names, which had continued there from the Year 1611.

Mid-day coming, the *Bishop* made what Preparation his House would afford for Dinner, killing two Kids, and a Goat, and giving us the best Wine the Mountain did afford, being a well relished Red and White Wine. Night coming, after Supper, we kissed his Hand,; and the next morning being now but twelve in Company, went to take our leave, and made him a Present of Livers, besides something to the Servants, as is usual for Pilgrims that take this Voyage; two of our Company waiting our return at *Trippoly*. Saturday *May* the 15. about five a Clock



in the Morning, we rose from thence, and about eight of the Clock we came to the *Cedars*; all that remain of them, being in a very small compass: We spent some time in cutting sticks, and setting our Names on the great Trees. At this place came to us the Captain of a Village, called *Upshara*, an hours riding from the *Cedars*. In our way, as we returned; he invited us to Dinner at his Village, which we accepted of, and after Dinner made him a Present, This man is a *Maronite*, and takes *Caffar* or Toll of the *Turks*, which pass that way with their Sheep and Oxen; he hath a hundred Souldiers under his Command, who are all Christians. About two a Clock we mounted, and after three hours riding, we came to a mighty deep Descent; winding in and out, which is the way to the Patriark of the *Maronites* House, called *Cannibene* it is a very good Convent, and lies under the Rock, they have a Bell in the Church as in *Europe*, and go to their Devotions Morning and Evening: After we had kissed the Patriarks Hand, we demanded what was to be seen, and the Druggerman carryed us to see *St. Marren's Cross*, of whom they recount this story.

That a *Venetian* in the time that the *Franks* had the Country, came with his Wife

Wife and one Daughter to live there;  
 and after some years, his Wife dying, he  
 was resolv'd to go into the Convent and  
 live a Religious Life, and would there-  
 fore have his Daughter to leave him; but  
 his perswasions could not prevail with her;  
 but rather than leave her Father, she would  
 put on mans Apparel, and live a Devoted  
 Life with him also; which at last (though  
 unwillingly) he assented to (she being  
 young and handsom;) there they lived ve-  
 ry strictly for several years; afterward her  
 Father dyed: And the Lay Brothers and  
 Fathers going out, as usually, to till the  
 Ground; She seldom went with them, the  
 Chief of the Convent keeping her at home  
 (being much taken with such a handsom  
 young man as he thought) whereupon they  
 began to grumble, that St. *Marrena* did  
 not go with them; so that at last, to satisfy  
 the *Fratres*, he was sent out to work a-  
 mong them near the Village *Turfa*: pre-  
 sently after one of the young Virgins of  
 that Village proving with Child, she came  
 to the Convent, and laid it to the charge  
 of St. *Marrena*; who was thereupon pre-  
 sently Excommunicated, and lived a Reli-  
 gious Life in the Grot near the Convent  
 for the space of 7 years; and being then  
 again

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‘ again admitted into the Convent, and still  
‘ continuing to live a very strict Life, he at  
‘ length dyed ; and the Fathers coming ac-  
‘ cording to their Custom, to anoint the  
‘ Body, found that he was a Woman ; where-  
‘ upon they began to Cross themselves, and  
‘ to beg Pardon for excommunicating her ;  
‘ and have built an altar in the Grot, and  
‘ call it by the Name of St. *Marrena*, as they  
‘ have also in several Grots thereabouts, in  
‘ remembrance of the Religious Relicks of  
‘ those that dwelt therein ; and when they  
‘ carry any Body to see them, they pre-  
‘ sently fall down to prayers.

About a League from the Convent, are  
two French men that live a Hermits Life, ha-  
ving Bread and Wine allowed them by the  
Patriark : Night coming on, we went to  
Supper with the Patriark, the B. of *Aleppo*;  
and two other Bishops, with what the Place  
afforded ; At Supper they brought out a great  
Glas, which held near two Quarts, with  
which the Old Man soon made himself merry,  
it being their custom to drink freely ; He tel-  
ling us, that that Glas had belonged to the  
Convent more than one hundred Years, and  
that the *Turks* coming once to Ransack the  
Convent, seeing this Glas, told one of the  
*Fratres*, if he could drink off that full of pure  
Wine, he would save the Convent ; which

one of them doing, the *Turks* went away, admiring what sort of People they were. *May 16.* We took our leave of the Patriarks, and presented him with some Livers, as also to the poor *Fratres*, and others belonging to the Convent, and so took our Journey to *Trippoly*, having had a review of those Mountains, and the Country adjacent, over-spread with many fair Villages, and fruitful Valleys sown with Corn, and great quantity of Mulberry Gardens; it being the general employment of the Inhabitants to make Silk.

We Returned to *Trippoly* to the Consuls House that Night, where after two days repose, and having been extraordinary well Treated, we took our leave of the Consul *May 18.* about midnight, we set sail for *Joppa*, with a good Wind; in the Morning we came in sight of *Cape-Blanco*, where the Wind proving contrary, we were forced to bear up and down for two days, before we could weather the Cape; the Wind coming good, we weather'd the Cape, and came in sight of *Cape-Carmel*, which Two-Capes make the Bay of *Aerica*, on which there is a Convent of White Friars, and there they shewed us *Elisha's Tomb*. And three or four hours Sail further, we came in sight of *Cesarea*, now Ruinate and Inhabited by a Company of Savage *Arabs*. *May 23.* we Arrived to en

at *Joppa*, which hath no Harbour to defend Ships from Storms, but hath very good Ground to Anchor in, about ten Fathom Water : It is a poor Town, and hath one Castle : to defend those Ships that come in close to the Shoar ; the chief Trade thereof is Pot-ashes for Soap, Cottons, and Cotton-Yarn, which the *Franks* bring from thence. *May 24.* We arrived at *Ramah*, a pleasant Village ; the Trade of the Inhabitants is in Fillado's ; the People are poor, and the lively-hood of the Women is to Spin it : We were Treated there at the Convent, till a Messenger was dispatched to the Convent at *Jerusalem*, for our Admittance to pass thither, because of some extravagant Stories that flew abroad, of the Plague raging in the place from whence we came ; our Messenger returned back that night.

*May 25.* in the morning, we mounted to take our Journey for *Jerusalem*, and baited at St. *Jeroms* Church about twelve of the Clock, to Eat what small provisions we had with us : and the heat of the Day being passed, we proceeded on our Journey ; and about four of the Clock in the afternoon we arrived at *Jerusalem*, at *Joppa* Gate ; where we tarried till the Druggerman of the Convent went to the *Caddy* for Licence for us to enter the City ; which having obtained,

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and

and delivering up our Swords, and what other Arms we had, to be carried to the Convent; we entred the City on Foot, and were conducted by the Druggerman to the *Latines* Convent, with two or three Fathers; we found them at their Devotion, and afterwards all went into the Father *Guardians* Chamber, who imbraced, and bid us welcome; We were carried to our Lodgings, and the Father Procurator came to us, and passed a Complement on us, bringing two or three bottles of the best Wine, and desiring us to call for what we wanted; this was our first entertainment. But I should have told you that our Druggerman, *Mallan's Salley*, who conducted us from *Joppa*, through the Mountains up to *Jerusalem*, was formerly a Robber himself, and could therefore the better carry us through the *Arabs*, who molest those Mountains and live all upon Purchase; he was a *Greek* by Nation and Religion. Now to our further Entertainment at *Jerusalem*; the next morning Father *Tomaso*, a Lay-Brother, mighty Serious, and Religious in their way, came to our Chamber with Milk, Wine and Fruit, (with a Blessing in his Mouth) the season being very hot: and about twelve of the Clock we went to Dinner, two or three Lay-Brothers attending at the Hall door, with a Bason and Ewer for us to wash

wash; and then entring the Hall, the Fathers stood all on one side near one another, saying Grace in Latin, and then singing the Lords Prayer altogether; and afterwards bowing towards the Picture of our Saviour at Supper with his Apostles, which is placed over the *Guardians* Head, adorned with silver Crosses about it, &c. The *Guardian* hath his Table alone in the middle of the Room and two long Tables stand of each side, one for the Pilgrims, and the other for the Fathers; after they had kiss'd the ground, we all sate down, and had every one his allotment brought in a little dish, never wanting three or four Courses of several sorts of Meat: our Wine, Water, and Fruit, was set ready; the Wine about a Quart, the Water something less, which was the allowance of two men, and had two Glasses belonging to it: about the middle of Dinner, the *Frater* came, & changed our Water, that it might drink the fresher. Dinner being ending, the Father *Guardian* knocks, and the *Fraters* rise and kneel with their faces toward the Picture of our Saviour with his Disciples at Supper, and mumbling something to themselves, they kiss the Ground, and then begin to take away; one taking away the Dishes, another the Knives, every one having his appointment; and then give Thanks in the same manne



as before Dinner ; then washing at the door, they go into the Church to Prayer, for a quarter of an hour ; this they do daily, rising always early, and in the Night also, to go to Mass.

At this time there were two or three Christians come from *Betlehem*, whose art is to make the Figure of our Saviours Sepulchre, or what Holy Story you please, upon your Arm ; they make it of a blew colour, and it is done by the continually pricking of your Arm with two Needles ; they began presently to go to work on some of us, and having presented us the Patterns of abundance of Prints, every one took his Fancy.

The next day, *May 27.* we all agreed to go into the Temple, and about four afternoon we went : ten or twelve Fathers live there continually, and have their Church there : The door is sealed with the *Caddys* Seal, and when any man goes in, he pays fourteen Livers ; we being entred the Temple, the Fathers came and saluted us, and conducted us to their Lodgings ; where after we had been about an hour, they prepared to go in Proceſſion to all the holy places, presenting us every one a Book of Holy Songs, for every place in *Latin*.

And so we set out, the Fathers being dressed in White Surplices ; and the Chief among

mong them with Cloth of Silver over his Surplice, with two more dressed in the like Garb to lead him: there was a great Silver Crucifix carried before him, and two men going on each side of it, with Incense Pots, to perfume every holy place, that we came to. And so we went to the places following.

1. The Pillar to which our Saviour was bound when he was scourged. 2. The Prison, wherein our Saviour was put. 3. The place where the Soldiers divided our Saviours Garments. 4. The place where St. *Helena* found our Saviours Cross. 5. The Pillar to which our Saviour was bound when he was Crowned with Thorns. 6. To Mount *Calvary*, where he was Crucified. 7. The place where our Saviour was Nailed to the Cross. 8. To the place where he was Anointed. 9. To the Sepulchre of Christ. 10. The place where our Saviour appeared to *Mary Magdalen* in the shape of a Gardiner. 11. The Chappel of the *Virgin Mary*, where our Saviour first appeared to her after his Resurrection. I might give you a particular description of the Adornment of these places; but to be short, every one have Lamps burning at them; some are paved with Marble, others are hung with Pictures; the place where our Saviour was laid down to be nail-

ed to the Cross, is paved with Marble also ; but in the exact place where the Cross stood, the Marble is covered over with Silver, with Silver Lamps, and Wax candles continually burning ; and our Saviour Crucified standing on it : the Sepulchre also is covered with Marble, with Silver Lamps continually burning on it ; so hath the Anointing Stone : you must go into the Sepulchre bare foot, as also on *Mount Calvary*.

Here all sorts of Christians have their Churches: The *Greeks* have the best, the *Latines*, the *Armenians*, the *Copt's* and the *Syrians*, have each of them Churches here. The *Greeks* and *Latines* are the two powerful Religions in the Temple, and with great Sums of money, and the credit they have at *Stambul* or *Constantinople*, buy these Holy Places out of one anothers hands ; the other Parties are poor ; and squeez'd into a small part of the Temple ; The *Latines* once offered ten thousand Livers for a piece of the Cross, which the *Greeks* bought out of their hands. These Religious People bear little respect one to another, speaking very basely each of other. After our Procession, we went to view all the places and Churches again ; the *Greeks* have a place in the middle of their Church, which they say, is the middle of the World ; they have another place by the  
Prison

Prison of Christ, with two holes to put the Feet in: there is also a Narrow Passage between two Pillars, which is in imitation of the streightness of the Path to Heaven, which the *Greeks* Creep through. In the Church of the *Syrians*, is the intended Sepulchre of *Joseph* of *Arimathea*, and *Nicodemus*: And near the Anointing Stone, is a Tomb, where *Godfrey* and *Baldwin*, Kings of *Jerusalem*, are buried. In the same place is the Rent of the Rock which begins above, near the place where our Saviour was Crucified, and in that Rent they say, *Adams* Head was found, when our Saviour gave up the Ghost. Thus having seen the Temple, we returned to the Convent.

*May* 28. we went out of the City at *Damascus* Gate, and turning on the right came to one of the Fish-ponds of the old City, and a quarter of a Mile further, to the Grot where *Jeremiab* lived when he Wrote his Lamentations; on the left hand in the entrance, is a Ledge in the Rock, about a Story high, where they say *Jeremiab* slept; and below over against the Door, is a hole intended for his Sepulchre; and passing through a Ruinate Door, you come into the Yard, where his Well is, being a very good Spring of sweet Water; there you pay one Liver; afterwards passing along the side of a Moun-

tain, that lies level with the City, a little beyond *Jeremiabs* Tomb, we came to the Sepulchre of the Kings; the entrance into the first Room was so small and low, that we were forced to creep in, in which there were seven Sepulchres cut out of the Rock: in the second Room, were eight; and in the third Room twenty six; and many more in several other Rooms: One of the Rooms hath a Door of Stone, Cut out of the Rock, and shuts and opens as a Door with Hinges; this Door belongs to the Room, wherein *Jehosaphat* was Buried; his Coffin is of Stone with a Cover to it, and is very neatly Wrote on the sides with Flowers, as several of them are also in the first Room, but they know not what Kings they are; there is also one other Chamber into which we crept; so that there are in all 42 Burying places under Ground, to which there is but one door to enter, all adorned with Admirable Workmanship; which I being unskilled in, am unfit to express in proper Terms: and so we return'd to the Convent, entring the City at the same Gate. *May 29.* we reposed, some of our company being a Marking. *May 30.* we took Horse to go for *Betlehem*, and went out at the West Gate called *Joppa* Gate, and turning on the left hand, and taking the lower Path, we passed along the  
Road

Road that the *Virgin Mary* brought our Saviour, when She came to offer him at the Temple ; and half a mile from the City is the place where the *Tree Tirabinta* Grew which the *Virgin Mary* sat under to give him Suck ; but the Tree being Cut down, the place is incompassed with a Wall. On the left hand you see  *Davids*  house, when he spied  *Bathsheba*  washing her self ; on the right a little out of the Road, is. old  *Simeons*  and  *Elias*  House ; and a quarter of a Mile further is a Well where the Wise Men first saw the Star ; a little further is the Ground where the Reapers were at work, when  *Habakkuk*  coming to bring them Mear, the Angel took him up by the Hair of the Head, and carried him into  *Babylon*  to  *Daniel*  in the Lions Den : afterward we saw  *Jacobs*  House ; and a hill like a Sugar Loaf : where the  *Franks*  remained forty Years, after they were driven out of  *Jerusalem*  ; next is a Monastery of Monks of the Order of  *St. Tavela Paula Romana* , who when they die, are Buried at the Convent in  *Bethlehem* .

A Mile further is the place where the Angels appeared to the Shepherds, and cryed,  *Gloria in Excelsis, &c.*  When our Saviour was Born, where there hath been a Convent ; but now there only remains an Arched Vault, where we paid Money to the  *Arabs*  ; who  
when

when they espy any *Franks* going thither, Ride Post before to take Possession of the place, and get something from them; A quarter of a Mile from hence, in the way to *Solomons* Cisterns, is the Village of the Shepherds, on the back part whereof is a Well, of which they say, the Virgin *Mary* desired to Drink; but the Inhabitants denying to draw her any Water, it presently Overflowed for her to Drink: a little way from this Village, is *Josephs* House, and a while after, we came to *Solomons* Gardens lying shelving: At the bottom of them is the Road from *Grand Cairo*, and round the Top passes the Aqueduct, which feeds *Jerusalem* with Water (from thence we saw *Tekoa* standing on a high Hill;) the water comes from the Fountains which feed *Solomons* Cisterns; passing a Mile along by the Aqueduct, we came to *Solomons* Cisterns, which are Three; the first had no Water in it, and might be about 250. Yards long, sixty broad, and of a great depth; the second had little water, something less in Compass; the third was full of Water and as big as the first: they run one into another, and are fed by the Spring that feeds the City. The Fathers say, that they were made to Swim in, they being built with steps for a Man to go down, but seem rather intended for a reserve of Water for the City or the Gardens,



Gardens, having passage to both ; near the Gardens, is an ill contrived Castle, where a few Villains inhabit, to whom we paid one Liver *per* Man, for leave to go into the Grot, where the Springs are that feed the City, and the Cisterns ; it is large, and hath three Springs, and a large passage cut through the Rock, toward the Cisterns, passable by a Man, but we went not to the end of it.

We mounted our Horses to proceed on our Journey, leaving the Castle on the Right Hand, and at a distance we saw *St. Georges* Church, where the Fathers say, the Chains remain wherewith *St. George* was bound, which will presently cure a Mad-man if he be bound therewith. After an hour and a halfe Riding, we came near to *Betlehem*, where passing through a narrow Lane, the Guard consisting of four or five Musquetiers, received five Livers of every one of us, and our Druggerman that went with us, received three : and arriving at the Convent, we paid one for our entrance ; and after our being welcomed by the Fathers, we took our repose till five of the Clock in the Evening ; and then we prepared to go in Procession to the Holy Places in the same manner as we did at the Temple in *Jerusalem* ; the Places we Visited were these.

1. The Place where our Saviour was Born,

Born. 2. The Tomb of St. *Joseph* to whom the Virgin *Mary* was espoused. 3. St. *Innocent's* Tomb. 4. The place where St. *Jerom* lived, when he translated the Bible into *Latin*. 5. St. *Jerom's* Praying place. 6. St. *Jerom's* Tomb. 7. St. *Paul's* Tomb. 8. St. *Eustachias* her Daughter. 9. The Sepulchre of St. *Eusebius*, Abbot of *Betlehem*. 10. We return to the Chappel of St. *Catherine*, built by St. *Paula*. Next is the great Church without the Convent, which hath 48 Pillars of Marble about three Yards long, all in one Piece. At Evening we went to visit the place of our Saviours Birth, formerly belonging to the *Latines*, till the *Greeks* bought it out of their Hands; so that now the *Latines*, when they go their Procession, Pray at that Door by which they formerly entred. The *Precipio* hath two Doors, one over against the other, which are well lined with Carved Iron, and strengthened with Iron Spikes: We went in bare-foot; on the Right hand in the entrance, is the place they say where our Saviour was Born, which is lined with Marble; and in the middle of the Room there is a little place covered with Silver, by which they set a Dish to receive your Charity: On the left Hand is the Manger where the Virgin *Mary* laid our Saviour; which is Lined with Marble; and at the end of the Manger on the

the Right Hand, is the Picture of *St. Jerom* naturally in the Marble, which the Fathers esteem as a Miracle, Over against this Manger, is the place where the three wise Men stood, when they came to Worship our Saviour: at the end of this place in a corner, is a hole made up with Marble, wherein they say, the *Virgin Mary* put the Water, when she had washed her hands: Over which a Lamp Burns continually: and a great many in other places. Over this *Precipio*, in the great Church is the Altar of Circumcision, where our Saviour was Circumcised.

Having seen what was Rare at *Betlehem*, May 31. early in the Morning, we rose to proceed in our Journey, in which we saw these Places following. 1. The Grot where the *Virgin Mary* hid her self, when she was warned to Fly into *Egypt*, and her Milk running out of her Breasts there made the Earth turn White; which Earth the Catholics do very much esteem. 2. *David's Cisterns*. 3. The Grot wherein the *Virgin Mary* and *Joseph* lived, before they could get a House. 4. The Tomb of *Rachel*, *Jacobs* Wife, which the *Turks* do also much esteem. 5. The Field of *Sennacherib*, where the Angel of the Lord slew in one Night, One hundred eighty five thousand of the *Syrians*; in this Place is a Village, which is called *Botechelle*,

*chelle*, where the Fathers affirm no *Turk* can live. 6. The place where the Pillars of the Convent of *Ramah* were built. 7. The Vineyard whence the Spyes of the Land of *Canaan* took the Cluster of Grapes, to shew the fruitfulness of it; also the Fountain where *Philip* Baptized the Q. of *Sheba's* Eunuch. 8. The Desarts of *John Baptist*; and after an hours Riding we came to *John Baptists* Fountain, where was his Chamber, and a Rock, wherein there was a place cut out like a Bench for his Bed; to break off any bit of this Rock, is Worthy Excommunication. 9. *Zacharias* House; where the Virgin *Mary* came to salute her Cousen *Elizabeth*; for the Angel that told her she should conceive, told her also, that her Cousen was with Child; and upon her salutation, the Child leaped in the Womb; Near this is House a Fountain with two Cisterns, which is called *Elizabeths* Fountain. 10. A Stone where *John Baptist* Preached, which the Fathers say, the *Turks* have endeavoured to break in pieces, but could nor. 11. The place where *John Baptist* was Born, now a Stable, but formerly a Church, where the Fathers upon *John Baptists* day carry their Organs thither, and Adorn the place for their Prayers. 12. The Tombs of the *Maccabees*, which we saw at a distance, and being ruined, appear as so many Arches. 13.

We

We passed by a Village, where the Men are all *Turks*, and the Women *Christians*; for the people being poor, the *Turks* were very severe with them for their *Harach*; who not being able to pay all at once, turned *Turks*, &c. 14. We came to the Mountain *Crupil*, where part of the Wood whereof our Saviours Cross was made, was cut down, and over the place where they say the Tree stood, is a stately Church, in the possession of the *Greeks*, the just place where the Tree grew is inlaid with Silver, by which they set a Dish for Charity: The Floor of this Church is well Wrought with *Mosaick* Work, and painted with Scripture Stories; and instead of a Bell they knock upon a board, that hangs up, which sounds somewhat like a Bell.

And now we go forward to the Convent at *Jerusalem*, passing by Mount *Gibon* where *Solomon* was Anointed King, and about night we came to our Lodgings, having made two days journey to see the Holy places, and Traverse the Mountains of *Judea*; we slept very well that night, but still we have more Pilgrimages. June 1. We lay still to recover our selves of our *Betlehem* Journey, But Father *Tomasa* out of his Zeal, is very importunate with us to be walking to see other places, which is very Meritorious

Meritorious in the *Roman* Church ; and had we been of their Religion, it had been impossible to have mist Heaven ; for we had received indulgences for all our Lives ; which fancy I wish do not deceive too many. *June 2.* We began to search for the Holy places, which are these following. 1. The Immolation of *Isaac* near the Temple, called Mount *Moriab*, inlaid with Silver, and a dish set by for your Offering. 2. *Peters* Prison, still made a Prison by the *Turks* : at the end of which, is a hole in the Wall, where they say the Chain was fasten'd, with which *St. Peter* was Chained ; little remembering, how oft *Jerusalem* hath been destroyed, and the stones of that Old Wall are now probably as far under Ground, as these are above. 3. The Monastery of the Knights of *Malta* ; a very fair Building, one Room hath several Partitions for Beds, with a hole in the middle, that if any of them are Sick or Fluxitive, they are laid there to which the water, being Bad and the Air unwholesome, doth very much incline them. 4. *Solomons* Temple ; which, if any *Christian* go into, or but up the stairs, he must Turn *Turk*, or be burnt : The Rarity of which I shall give you an Account of, when I come to a Prospect. 5. *St. Hellen's* Hospital where there are seven great Caldrons, in which she used  
to

to have Provisions dressed for the Poor, where we pay one Liver for entrance. 6. The *Judgment Gate*, at which our Saviour was brought in: and near the Gate, is the place where he was *Condemned*. 7. The *Dolorous Way*, which Christ went, when he went to be Crucified; and in the way is the House of St. *Veronica*, who gave our Saviour a Napkin to wipe his Face, as he passed by: there is also *Lazarus's* House, and the House of the *Rich Glutton*; and the place where our Saviour Fainted (as they say) and *Simon* took up the Cross; and near that, is the Church, where the Virgin *Mary* stood to see him pass by, and swoounded with Grief; now called the Virgin *Maries* Church. 8. *Herods* Palace, now ruined, and is now the *Bashab's Seraglio*; in one Room is the place where they Clothed our Saviour with Purple. 9. *Pilates* House, where they shew the place, where our Saviour was Crowned with Thorns, and the Pillar to which he was bound, which was brought from thence, and put into the Temple: next, we enter the Hall, where *Pilate* washed his Hands, and declared himself Innocent of our Saviours Blood: out of which place we had a fair Prospect of *Solomons* Temple; which is built within the middle of a spacious Yard very well Paved; there are several  
Arches,



Arches, good Walks, and Buildings about it: The Temple is Wrought with *Mosaick* Work, and by the *Turks* report, is very Rich within, it being one of their *Mosques*; and though they have a Half Moon upon all their Temples or *Mosques*, yet this only hath a Cross through the middle; The Fathers reporting it would not stand till the Cross was made. 10. The place where Christ was Scourged, now a Shop for Linnen Cloth; but the Pillar to which our Saviour was bound, is brought thence and put into the Temple. 11. The House of *Annas*, where our Saviour being hurried with Violence down a steep place, to prevent falling, he laid hold of the corner of a Wall, where there is a place in one of the Stones, fit for a Mans Hand, which the Fathers account a great Miracle. 12. *Simon* the Pharisees House, where there is a Stone, with the print of a Foot, which they said our Saviour made, when he stood to pardon *Mary Magdalen* her Sins: The Fathers say, the *Turks* have endeavoured oft times to remove this Stone, but still it comes into the same place again. 13. The House of *Joachim* and *Anna*, a fair high Building; and in an Under Room, cut out of the Rock, is the place where they say the Virgin *Mary* was Born. 14. The Pool of *Bethesda*, where the Sic

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lay to be healed; the Angel coming to trouble the Water, and he that entred in first, was healed; but it is now dry, and half filled with Earth. 15. *Sr. Stephens Gate* and a little out of the City, is the place where *Stephen* was Stoned: and the Fathers fancy, that there is the print of his hands, Face and Knees, when he fell down. 16. The Valley of *Jehosaphat*, at the bottom of the Hill, between the Mountain on which *Jerusalem* stands, and *Mount Olivet*. 17. The Place vvhhere the *Virgin Mary* is Buried; vvhhere going down a great many stone steps, you come into a large Vault, vvhhere all the *Christians* have their Altars apart, all being of several Opinions, and the *Turks*, and *Christians*, both burn Lamps, over her Grave; here vve pay One Liver for entrance; and 48 Stone Steps upvard, is *Josephs Tomb*; and against that, the Tombs of *Joakim* and *Anna*. 18. The place vvhhere *Christ* svvate Bloud, and the Angel appeared to Comfort him, is near the bottom of *Mount Olivet*. 19. The place vvhhere our Saviour Prayed, that *This Cup might pass from him*; and near that place, is the Rock on vvhich his Disciples sate, vvhhen he vvent to Prayer, betvveen vvhich tvvo places he vvas taken; it is novv bordering on the Garden of *Gethsemana*, but might formerly be part of the Garden, and is on

on the Ascent of the *Mount Olivet*; vvhhere the Multitude going to Carry our Saviour away, *Peter* smote off *Malchus* his Ear. 20. The Place vvhhere they say the Virgin *Mary* Prayed for *St. Stephen*, vvhile he vvas stoning. 21. The place vvhhere *Christ* Wept over *Jerusalem*, it is almost at the Top of *Mount Olivet*. 22. The Place vvhence our Saviour Ascended into Heaven having as they say, left the Print of his Foot on a stone; it hath novv a Chappel built over it, vvith 14 Marble Pillars; it is at the Top of *Mount Olivet*, and a little vvay off, is the Place vvhhere the Men of *Galilee* stood, vvhen the Angel asked them, *Why stand ye gazing up?* 23. The Place vvhhere the Angel told the Virgin, she should be Raised in three Days. 24. *Pelagius* his Grot; whence vve savv *Bethphage*, vvhhere the Asses Colt vvas tied. 25. The Tree under vvich our Saviour stood, vvhen he Preached the Judgment Sermon. 26. The place vvhhere he made the Lords Prayer. 27. The Place vvhhere the Apostles made the Creed; being a Grot of tvelve Arches. 28. The Sepulchres of the Prophets, 47 in Number, cut out of the Rock; and entring in at a Door, vve came into a large Grot, vvhhere there vv ere several places to cut out, fit to contain a Coffin: here vve paid one *Liyer*. 29. The Tree vvhhere *Judas* Hanged himself.

himself. 30. The Sepulchre vvhich *Jebosaphat* intended for himself; but being a King, he vvas buried in the Sepulchre of the Kings. 31. *Abfoloms* Pillar or Sepulchre, vvhich is cut out of the Rock, and about the bigness of a small Chamber, vvith Pillars round about; like a Room built for some single Person: it is of a good Height, and hath some Carving about it. 32. They say hereby is the Print of Christs Feet; for vvhen he vvas Carried to *Jerusalem* he stopped at the Brook *Cedron*, and desired to Drink: This Brook is novv but a small Channel and had no Water, but in the Winter time, the Water comes dovvn from the Hills, and makes a small Current. 33. Next is the place vvhere *St. James* hid himself three days, and three Nights; it is a place cut out of the Rock, vvhich must needs have been made for a dvvelling place; near this is the Sepulchre of *Zacharias* the Son of *Barachias*, cut out of the Rock. 34. On the side of the Hill on vvhich *Solomon* Worshipped *Moloch*, are Chambers cut out of the Rock, vvhich they say vvas the place, vvherein the Three hundred Wives, and One thousand Concubines of *Solomon* vv ere kept. 35. The Fountain of the *Virgin Mary*, vvhich you go dovvn to by stone steps; the Water vvhereof is so Svveet, that vv ere a man blind-folded, he could not think

think it to be any thing but Milk and Water. 36. The Place vvhether the Prophet *Isaiab* vvas Savvn asunder : his Sepulchre is under a Rock near the same. 37. The Fountain of *Siloe*, by vvhich is a Cistern, vvherein formerly the Pilgrims used to Wash, but novv Ruined, and filled vvith Stones and Mud, yet is its Water still accounted good for the Eye-sight ; and near this is *Golgotha*. 38. Next in a bottom, is a Well, vvherein they say *Nehemiah* hid the Holy Fire, vvhen the Children of *Israel* vvere carried Captive; and vvhen they returned 40 Years after, they say they found the same Fire in the Well. 39. Ascending up the Mount vve came to the Tombs of *Annas* and *Cajaphas*, vvho vvere High Priests. 40. And near it is the place vvhere the Apostles hid themselves ; vvhere entring a streight passage, vve came into a Room under Ground, out of vvhich there go severall holes vvherein they say, the *Apostles* lay. 41. We then came to *Aeldama*, a Grot, novv held by the *Armenians* for a Burying place : it is said, the Earth thereof vvill consume the Body of a Man in Forty Eight Hours : there are severall Vents on the Top to let out the smell : We vvvent dovvn under a Rock, to a place vvhere vve could look into it, and there savv the form of a Man entire, they being only laid in, but not covered

covered with Earth. 42. We came to the Fountain of *Beersheba*, at the bottom of Mount *Sion*, in which there is now little Water, we being forced to tarry a quarter of an hour for one Draught.

Having seen all that was Remarkable in these Parts, we made toward the Convent, having got a great deal of Credit with Father *Tomaso*; that we should be such Zealous Pilgrims as to walk from five a Clock in the morning till Mid-day; but he to encourage us, would still be foremost; and told us always, there was some place more worth our seeing, than any before; and though he was old, and the Weather hot, yet at the going up of a Hill, he would run, that he might be foremost: and gave all the good Words that could be, to encourage us Protestants who never hoped or thought, that we Merited any thing by it: but at length we came to the Convent again well weary, every one retiring to his Lodgings.

*June 3.* we reposed at the Convent; after Dinner, one of the Fathers came and told us, that the Father *Guardian* would wash our Feet; which Honour we accounted too great for us, and desired to be excused, but we were forced to comply with the Orders of the Convent; The *Bason*, which was as big as a Tub, was placed by a Chair, there were

Rose-Leaves and Herbs put into the Water; the Fathers all stood in a Row, Singing Godly Hymns; we sat down, and the Father Guardian wrapt a Towel about our Knees, to save our Clothes; then they began to scrub our Leggs and Feet, (being Masters of their Art;) there were two *Fratres* attending, one on one Leg, and another on the other; having first dryed the left Foot, the *Frater* kisses it, and puts on our Slipper; then he dryes the Right Foot, and wraps the Towel about the Sole of the Foot, and setting it on his Knee, covers the Toes with his Hand, and then come all the *Fratres*, and Kiss it; he gives us a little Candle, in taking which, we kiss his Hand, and so rise and stand by, till all our Company are Washed in like manner. Then went we in Procession, round their Chappel, they saying several Prayers, at their three Altars, and so we return'd to our Chambers. *June 4.* After-Dinner we went into the Kitchen, where we found all the Fathers, with Napkins before them, washing the Dishes, every one taking his part, even to the Father *Guardian* himself; some were cleaning, some handing away; but all the while with one consent, they say some Prayer; it seeming to be their endeavour, that all that they do, may be done to the Glory of God; this being done they go all

to



to Prayers, and you shall never see the Chappell without some of them; yea, and two or three times in the Night they Rise to Prayers. On *Whitsunday* the Chappell was Adorned something Extraordinarily, a very Rich Canopy being set on the Right Hand of the high Altar, for the Father *Guardian* to sit under; when the Prayers began, the Father *Guardian* came into the Chappell, and sate under this Canopy: There were three or four Fathers Drest in Cloth of Silver, like Heralds, two whereof attend on each side of the *Guardian*, and two stand over against him. Then they began to dress the Father *Guardian* in his Festival Robes, and having read two or three Lines, put a piece of Linnen laced about his Neck, and then his Surplice, Reading still between every Robe that was put on. Then they cover him with a Garment of Rich Sattin, and Cloth of Silver; the two that stand over against him, bowing at some words. His body being thus drest, the two Fathers put a Myter on his head, with all the Respect Imaginable; after a short Prayer, they take the Father *Guardian* by the hand, and lead him to the Altar, he standing in the middle of the four Fathers, adorned as aforesaid; the other Fathers have their Surplices on, and the Organs go; then making a short Prayer at the Altar, they lead

the *Guardian* to his place again; and after a little reading they take off his Myter, and he sits bare till the Prayer be done: then they put on another Myter; the first was of Cloth of Silver, and the second of Cloth of Gold, set full of Rubies, and Diamonds, and other sorts of Stones; they afterward took off that also, and put on a third Myter, of Cloth of Gold, differing in shape from the others. The *Guardian* being led to and from the Altar, a great while, at length, when they came to read where the Holy Ghost came down upon the Apostles assembled together, a Father upon the Terrace, was appointed to throw down a white Pidgeon drest up with Ribbons, in imitation of the Holy Ghost, but he met with some difficulty; for the Window was so fast shut that he could not open it a great while, so that we had like to have gone away without their Holy Ghost: but this difficulty overcome, he made the Dove descend among us, which being done, after a Prayer, they began to undress the Father *Guardian* again, reading all the while his Robes were taking off; and so that days service was done.

Now we began to think of going to the Dead Seas, and the River *Jordan*, demanding what our expence would be; the Fathers say, 25 Livres, but we all agreed not

to give above 20. The Fathers sent our resolution to the *Bassa*, and he returned answer, That if we would go, we should pay 22 Livers; and if we would not, he would have ten Livers a man; we thinking ourselves under his command, were not willing to embroil the Convent, who bear all damages, as they have done for several; but thanks be to God, none happened in our time. We all resolved to go except Mr. T. H. and one Englishman more, and a Dutchman, not thinking the *Bassa* had been in earnest; but because they went not, they were forced to pay ten Livers for nothing; we then came to *Bethany*, now a small Village, where entring into a Grot under ground, we saw a Tomb; from whence they say our Saviour raised *Lazarus*, after he had been dead so many days; here we had the *Bassa's* guard to wait upon us, for fear of the *Arabs*, who are on the other side *Jordan* in the Land of *Moab*, and often make Incursions, and have sharp disputes, at the end of the Lance, with those that live on this side, in the land of Promise; The *Bassa* pretended, he must send fifty men with us, but it proved but fourteen or sixteen. Having reposed a little on the ground, about Nine at night, we mounted our Horses, and passing through the turning and winding of the Mountains,

came in the Morning to the foot of the *Quarantine* Mountain, where we dismounted; and making the cold Earth our Bed, slept two or three hours, having our Horses made fast to our Hands; and the Sun rising, we rose also, and walked to *Elisha's* Fountain, a stones throw off; and before the Sun was too hot, we mounted our Horses at the foot of the Mountain, and so began to ascend, it being very steep; having ascended a great height, we came to the place where they say our Saviour slept, when he fasted forty days; and from that the Mountain received its name; this place is near the height of the Mountain but the passage to the top is known only to the *Arabs*; here is a Church over this place, where some *Fathers* have lived, till they were murdered by the *Arabs*. Below are several Cisterns of water, and Frontispieces of Chappels, but the passage to them is cut off; as we were going up, the thoughts of the danger of descending, enters into our heads, and the E. of *Germanies* Druggerman for these Country Languages, being fearful, got two *Turks* to conduct him down, and so having all had a safe descent, we rode cheerfully back to *Elisha's* Fountain, formerly bitter; but he throwing in a handful of salt, the waters became sweet. Here we lay till four a Clock, and the heat of the Sun being

being over, made for *Fericho*, arrived about five, where there are now only a few poor Cottages : we pitched by *Zabben*'s Tree. The Inhabitants are most *Arabians*, and some few *Greeks* : here the Captain of the Village came to welcome our *Bassa* and his people mounted upon a Mare, valued at a Thousand Livers, Mares being only in esteem among them; here we reposed under a rotten hedge, till about four next morning, having little pleasure in our companions, the Gnats and other stinging creatures.

We proceed for the River *Jordan* arriving by day-light, and tarried about an hour to swim in the River; the stream is strong and rapid; and the force of a Man can scarce resist it; it runs into the Dead Sea. Our Guard were very hasty for us to be gone, being afraid their Enemies should find them; therefore we all made ready and set forward for the Dead Sea; about two hours after in our way to the Sea we passed through a most cursed, barren place, not having so much as a green herb, or grass, and the face of the Earth was covered with Salt; and though it was dry, yet our Horses sunk up to the Knees. We come now to the Dead Sea, being about seventy or eighty Miles in breadth, and about Eighteen over : There is no place Visible from whence the Water, which

comes into it, runs out again, except it be under the Earth; neither doth it seem to increase with the water of the River *Jordan*, and of several other Waters that run into it: It was once a fruitful Valley, and compared, for delight, unto Paradise, and called *Pemapolis*, of her five Cities, but afterward destroyed with fire from Heaven, and turned into this filthy Lake, and barren desolation which doth encompass it: and to try the vertue that is reported to be in the water, wherein they say a man cannot sink, some of our Company went into the Sea, and found it impossible to get their bodies under water, yea could hardly keep their legs under; The Water is sulphury, and the extremity of the saltness not to be exprest; when they came out, there was a perfect Oyl upon their bodies. Our Eyes being satisfied with Curiosities, and Rarities, we make what haste we can back to *Jerusalem*: The Ruins of one of the Cities, that were destroyed for Sodomy, now lyes good part out of the water, and is supposed to be *Zeboim*.

Now the Sun gets strength, and by reflection on the ground, makes the heat so violent, that our faces looked as if the skin were flead off, by riding in the Sun, from Morning till four afternoon; but the Fathers being accustomed, to meet with tender faced

fac'd Travellers, soon provided something to mitigate our pain, which was much increased, by the saltness of the water of the *Dead Sea*: this night we took little pleasure in eating, but more in sleeping, having had but little in this Voyage. Having now visited all the places in the Holy Land, which Pilgrims usually do, we prepare for our return.

*June 9.* We being resolved to set forward in the Morning, the Father *Guardian* came and gave us his blessing, and sprinkled us with Holy Water, desiring us to excuse our Bad Treatment, and that if at any time we had been distast'd we would pass it over; but we knew it was a complement, for we had the Civilest Entertainment imaginable, and very far from disgusting us; for they were not only ready to be our servants, but our slaves, yea, my honest name sake Father *Tomaso*, never ceased from Morning to Night, from bringing us either Victuals or Drink, or asking us whether we wanted any thing; and now for this his fourteen days service, we were no ways capable to recompence him; for they would take no money, but for our Victuals, and some other small services; we therefore presented to the Convent, thirty Livers a piece, and some that had servants more. The Father *Procurator* receiving it, they entred all our names in a

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Book,



Book, and the sums we gave: the Book where the names only were written we had a view of, and took a Copy of all the *Englishmen* that were in it, from the year 1661. to this day, being 158 in number.

Now taking our leaves of the Fathers, they all shewed great affection to us, weeping, and expressing their desires, to enjoy our company longer; and our desires were as much to be nearer home, to have an Account of our Friends.

*June 4.* we departed, our *Mulletteers* having provided us Horses; intending to take *Emaus* in our way, but night drawing on, we made *St. Jeroms Church* our sleeping place; formerly Fathers lived in it, but the *Arabs* came upon them in the night, and cut all their Throats; The Church is well built, and hath been adorned with Pictures on the Wall, of which some remain to this day. About two hours riding from *Jerusalem*, we passed over the brook, out of which they say, *David* gathered the Pebble stones, to slay *Goliath*. *June 5.* we arrived at the Convent in *Ramab* about ten in the Morning; where we tarried till mid-night, at which time there was a Ship to depart, and some of us intended to embarque; the rest took a Boat like a *Gravesend Barge*; we put our provisions of Bread and Wine aboard, and so put

*Englishmen to Jerusalem.*

to Sea, keeping always near the shore for fear of a Storm. After three days Sail, we arrived at *Aerica*, formerly called *Ptolemais*, always coming to Anchor at night; this place is famous for nothing but the ruins, the Road being so bad, that all the Art Captains have, can but keep their Cables together. The Commodities in this place are only *Cottons*, *Pot-ashes*, and some *Billetto's*. Two days after we arrived at *Trippoly*, where we made bold at our old House; the Consul receives us very gladly, and our design was to depart next day, but the Plague still raging at *Aleppo*, the Consul forced us to stay 12 or 14 days; all which time we were treated like Princes, and then by his leave we imbarqued on a *Dutch* Ship for *Scanderoon*; the rest of our Company, (whom we left at *Aerica* to go to see the Sea of *Galilee*) being arrived. *June 26.* we arrived at *Scanderoon*, where some were dead, and others dying, and one flying from another. We tarried upon the Mount and aboard the Ship for some time: and *July 2d.* we arrived at *Aleppo*: where there died at that time, Seventy or Eighty of a day of the Plague. And thus ended our Journey.

A True Relation  
OF THE  
PROCEEDINGS  
OF THE GREAT  
COUNCIL  
OF THE  
JEWS,

Assembled in the Plains of *Ajayday*,  
in *Hungaria*, about 30 Leagues di-  
stant from *Buda*; to examine the  
*Scriptures* concerning *Christ*.

On the 12th. of October, 1650.

By Samuel Brett (an English-man) there  
present.

IT hath been much desired by many honest  
*Christians*, that this Relation of the Jews  
Council should be Published, which I did  
intend to Communicate only to my private  
Friends. The chief Argument which per-  
swaded

swaded me to do it, was, because they conceived it to be a *preparation, and hopeful sign of the Jews Conversion*: And that will be glad-Tydings to the Church of Christ: therefore I yielded to satisfy their desires. And thus it was.

At the place above-said, there assembled about 300 *Rabbies* (called *Jews*) from several parts of the World, to examine the *Scriptures* concerning *Christ*. It seems this place was thought most convenient for this Council, in regard, that part of the Country is not much Inhabited, because of the continual Wars between the *Turk*, and the King of *Hungaria*. There they have Fought formerly two bloody Battels. Yet, both these Princes notwithstanding their own Differences, did give leave to the *Jews* to hold their Council there. The *Jews* for their own Accommodation, made divers Tents for their repose, and had plenty of Provision brought them, from other parts of the Country, during the time of their sitting. The *Jews* making (as we said) divers Tents, they set up one Large Tent, only for the Council to sit in, being made almost four-square: the North and South, not altogether so large, as the East and West part. It had but one Door, and that opened to the East. In the middle of the Tent there stood a Table, and

a Stool for the Propounder to sit on, with his face towards the Door of the Tent. The Propounder was of the Tribe of *Levi*, named *Zacharias*. And within this Tent, round about, were placed Forms on which stood the rest of the Council. They were enclosed with a Rail, at a distance from them, to prevent all Strangers, and all such as could not prove themselves to be *Jews* by Record, or dispute in the *Hebrew Tongue*: which many had forgotten, that lived in such Countries, where they were not allowed their Synagogues: As in *France*, *Spain*, and those parts of *Italy*, that belong to the K. of *Spain*, and the K. of *Naples*; with the Province of *Apulia*, *Sicilia*, *Calabria*, and *Sardinia*: In which places, if a *Jew* be found, and denies the *Popish Religion*, he is condemned, and Executed for it: And yet Profit and Benefit allure them to dwell in those Countries, notwithstanding their fears and dangers: And, they are willing themselves to forget and neglect to teach their Children their Native Language, rather than lose their opportunity of Profit. And again, some of those *Jews* have burned the Ancient Records of their Tribes and Families, that they might not be discovered, by searching, or otherways. And for this defect that they could not prove their Tribe and Family, they were  
not

not permitted to come within the Ralls, in the time of their Council; but commanded to remain with the Strangers that attended to see the Event of this Assembly. We conceive, the *Number* of the People that attended, to see the Issue of their Proceedings, were about *Three Thousand* Persons: the most part of them *Germans, Almain, Dalmasians*, with some *Greeks*, and a few *Italians*, but not one *Englishman* more than my self: For, I was informed that the K. of *Hungary*, not favouring the *Reformed Religion*, did give no Encouragement to any *Protestant Churches*, to send any Divines thither. But, he did allow there should be some Assistants sent from *Rome*; and, their coming thither proved a great unhappiness to this hopeful Assembly or Council.

The *FIRST Day*, When the Assembly first met, they spent some time in mutual Salutations, and as their manner is, kissed one anothers Cheeks: expressing great joy for this their happy Meeting. And now, all things being prepared for their Accommodation, they Considered of the *Jews* that were to be admitted for Members of this Council; For they only were admitted to be Members, that could, by Record, prove themselves to be Native *Jews*. And I observed, there were about *five hundred* refused,  
and

and put by, though doubtless, they were true *Jews* yet they could not, by Record, prove themselves so to be. And, for this were not admitted to be Members of this Council, but commanded to abide without, among the Strangers that attended there. The number of them that could prove themselves *Jews*, by Record, were *three hundred*; who were accepted to sit in the Council. And this was all that was done the *first day*.

The *SECOND Day*, the Assembly being full, the Propounder *Zacharias*, of the Tribe of *Levi* stood up, and made a Speech, concerning the End of their Meeting. And this (said he) is, *To examine the Scriptures concerning Christ; whether he be already come; or, whether we are to expect his coming?* In examining this Question, they searched the *Old Testament*, with great Care, and Labour, most part of that day, to be resolved in the Truth; having many *Bibles* to that end. About which Point began a dispute, that lasted many hours; which, at last, drave to this Conclusion, *That the Major part of this Assembly were of Opinion, That Christ was not Come.* But, some others of the Assembly, having strictly Examined the Scriptures, and finding them so plain for his coming, were inclined to think that *Christ was come*. Being the rather moved so to think, by the consideration.



*in the Plains of Hungaria, 1650* 109

deration of the great Judgment that hath been upon them these 1600. years. By reason whereof, they have been as a Cast-off and Vagabond People: which consideration, prevailed so far upon many others, as drave them not only to think, but to conclude, That *Christ* was come. I remember one of them in Conference with others, seemed to be very apprehensive of the great and long desolation of their Nation, ever since their Destruction by the *Roman* Empire; and imputed their Afflictions to their Non-repenting of such a wickedness, as to kill the Lord from Heaven. And comparing their present, with other Judgments, which their Nation had suffered, he ingenuously confessed, he did believe it was for some wickedness that their Nation was guilty of. And that one of their great Sins he thought, was the spilling of the Blood of the Prophet sent from God to their Nation, and so many Massacres that have been committed by the several Sects, and Factions among them. For, said he, we are no Idolaters, nor are we guilty of Idolatry: And therefore I think, we have not had this heavy Judgment upon us for that; but, surely it is the spilling the Blood of *Jesus*, the Prophet sent from God, and for Massacring those that loved him. And this was the sum of what was Disputed the

*Second*

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deration of the great Judgment that hath been upon them these 1600. years. By reason whereof, they have been as a Cast-off and Vagabond People: which consideration, prevailed so far upon many others, as drave them not only to think, but to conclude, That *Christ* was come. I remember one of them in Conference with others, seemed to be very apprehensive of the great and long desolation of their Nation, ever since their Destruction by the *Roman* Empire; and imputed their Afflictions to their Non-repenting of such a wickedness, as to kill the Lord from Heaven. And comparing their present, with other Judgments, which their Nation had suffered, he ingenuously confessed, he did believe it was for some wickedness that their Nation was guilty of. And that one of their great Sins he thought, was the spilling of the Blood of the Prophet sent from God to their Nation, and so many Massacres that have been committed by the several Sects, and Factions among them. For, said he, we are no Idolaters, nor are we guilty of Idolatry: And therefore I think, we have not had this heavy Judgment upon us for that; but, surely it is the spilling the Blood of *Jesus*, the Prophet sent from God, and for Massacring those that loved him. And this was the sum of what was Disputed the

*Second*

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*Second Day* of their Meeting, and so they ceased until the next morning.

The **THIRD** *Day* being Assembled together again, the Point chiefly agitated, was concerning the *Manner of Christs Coming*. And that (they said) should be like a Mighty Prince, in the Power and Authority of a King: Yea, in greater power than ever King had. And that he will deliver their Nation out of the Power of their Adversaries; and restore them to their Kingdom again. And that the Nations should be of their Religion; and Worship God after their Manner. For they held, that the *Messiah* will not alter their Religion, whensoever he cometh. And therefore began to conclude, *That Christ was not come*. For *Jesus* (said they) the great Prophet, when he came, began to alter our Religion: therefore he was not the true *Messiah*. And farther, when *Jesus* came, whom some call the *True Messiah*, he began presently to pluck down our Religion, and set up his own: therefore he was not the *True Messiah*. Thus some of them concluded. But some did not. But they went from this Dispute to another, concerning his *Parentage*: They did all agree in this, *That he shall be born of a Virgin*, according to the *Prædictions* of the *Prophets* in the *Old Testament*. And in this also, *That he should be born of a Virgin*, of  
mean

*in the Plains of Hungaria, 1650. III*

*mean Note and Parentage, among their Nation, as was the Virgin Mary, that bare Jesus, the great Prophet from God. And, upon this, many of them seemed to incline to think that Christ was come: but left it to the next Day, when they should again Meet together.*

*The FOURTH Day; The Assembly being met, the Propounder demanded what they thought, Whether Christ was come, or no? They said, They thought he was come. But they Answered thus; That if he were come, he was no other than Elias: because, Elias came formerly in great power, and with great power he declared it, in slaying the Priests of Baal, and for fulfilling the Scriptures he was opposed by Abab and Jezebel. And so they esteemed this Man, whom they called Jesus, to be that same Elias. Moreover, others said; That they thought he was more than a Mortal Man in that he so strangely Ascended up into Heaven, which some of our Fore-fathers saw; and this was all that was done on the Fourth Day.*

*The FIFTH Day, The Assembly being Met, they went about the same Question that was Controverted the day before, and took it into Examination again to answer them, that said Elias was not the Messiah. They of the contrary Opinion, did argue the love  
and*

and care of *Elias*, for the good of their Nation: That he left them *Elisba* his *Disciple*, to teach, and instruct the People: And this they took to be the care of the *Messiah*. These were their chief Arguments to maintain their Opinion. The same day towards night, came into Question among them, what then he was, that said, *He was the Son of God*: and was *Crucified by their Ancestours*? But, because this was a Great Question among them they deferred the farther Consideration thereof until the next day.

The *SIXTH Day*, there were some *Pharisees*, that stood up, who were the great Enemies of *Christ*, and said, they would undertake to answer the last Question: And would by no means yield, that he was *The Christ*. And these are the Reasons they gave for their Opinion, *viz.* 1. Because he came into the World like an ordinary and inferior Man; not with his Scepter, and Royal Power. For, they affirmed, That the coming of *Christ* would be Glorious. 2. *Reason* they pleaded against him, was the meanness of his Birth, in that his Father was a *Carpenter*, and this (they said) was a dishonour of which, when *Christ* comes, he will not be capable. 3. *Reason*; They accused him to be a *False Christ*, and an Enemy to *Moses Law*, in doing, and suffering his Disciples to do

do unlawful Works on the Sabbath Day, For, they believed ( they said ) that the *True Messiah* will exactly keep the Law of *Moses*. Now, though it were replied, that the *Gospel* doth testifie of *Christ*, that he did fulfil the Law of *Moses*; yet they rejected that answer, because they did not believe, and own the *Gospel*. But these reasons did not satisfie the Council, there still remaining doubts in them concerning *Christ*.

So that, after the *Pharisees* had done speaking, there stood one up Rabbi *Abraham*, and objected against the *Pharisees*, The Miracles that *Christ* wrought, while he was upon the Earth, viz. The *Raising of the Dead* to life again; his making the *Lame* to walk; the *Blind* to see; the *Dumb* to speak; by what Power I pray you, my Brethren, did he them? With that the *Pharisees* arose, and desired to answer him; and this is the answer they returned before the Council: Perhaps, said they, this *Jesus* was an *Impostor*, and *Magician*, and so was enabled to do those Miracles. And for our parts, we believe, that all the Miracles he did, were done by *Magick* and *Charms*, whereby they were restored to their former condition again. But, this answer gave little satisfaction to the Council: and especially to *Abraham*. Whereupon *Abraham* stood up, and replied, how could



could this *Christ* Charm them *Blind, Lame and Dumb, &c.* When they were so born, before *Jesus Christ* himself was born; as it appeared some of them were. This seemed a Paradox to the *Pharisees*. And truly, the prosecuting of this Argument, almost put the *Pharisees* to a *Nonplus*: But, at last they began to speak again, and gave this answer (though a weak and vile one) perhaps (say they) the said Impotent Persons were made so, by other Magicians, and conjured to be *Lame, Blind, and Dumb, &c.* And though himself were not then born, when they were born with those evils, yet, this *Jesus* being a greater Dissembler, and more cunning than any Magician before him, Power was given him by the Devil, to remove those Charms which others had placed. But, there was one *Pharisee* among the rest, named *Zebedee*, who, among all the *Pharisees* there assembled, did most Opprobriously, and Blasphemously revile *Christ*; and vehemently urged those things to the Council, against him: But, I conceive not to the well liking of any that heard him, even of the Members of the Council, or of the *Pharisees*. And, as the *Pharisees* played their part against *Christ*, so did the *Sadduces* likewise: For, some of the Council were of that Sect, who did endeavour to render *Christ* vile and odious to the rest of the *Jews*.

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I observed it to be with the *Pharisees* and *Sadduces*, as once it was with *Herod* and *Pilate*: Though these two could not agree at other times, yet they could agree together to Crucifie *Christ*. So, the *Pharisees* and *Sadduces*, though they be much divided in Opinion, among themselves, yet did they, at this time, too well agree to disgrace *Christ*, with their Lies, Clamours, and Blasphemies, For, the *Sadduces* as well as the *Pharisees*, accused him for a Grand Impostor, and Magician, in that, in his *Gospel* he taught the *Resurrection from the Dead*, which (say they) we deny. But, it is no Miracle to see Factions agree in some evil design against others, as I found by experience in 1650. (which was the year of their *Jubile*.) At which time there was a great Strife between the *Jesuits*, and the *Friars* of the Order of *St.* And though their Dissension hath been, by the care and vigilancy of *Pope*, smothered over, that the World then took not much notice; yet this Fire broke out again into a Flame, greater (as they informed me) than before; even to Publick Disputations, and bitter Wranglings, one against another, opening the deluge of Errors, and one anothers Factions. Thus seeking to disgrace one another, the *Pope* threatened to Excommunicate the Authors of all such  
black

black Libellous Books, tended to the dishonour of the *Clergy* (as he called them) to make them infamous to the World. But these things by the way.

The SEVENTH Day. We are now come to the Seventh day of their meeting; on which this was the main Quæry, *Whether if Christ were come, what Rules and Orders hath he left for his Church to walk by?* This was a great Question among them, because they did not believe the *New Testament*, and so would not be guided by it: But demanded some other Instructions, to Direct them in this Point. Whereupon six of the *Roman Clergy*, who were on purpose sent thither by the *Pope*, to Advise in the Council, (two of which were *Jesuits*, and four were *Fryers*, two of the Order of St. *Augustine*, and two of the Order of St. *Francis*,) being admitted into the Council, began to open to them the Doctrine, and Rules of the Holy Church of *Rome*; which they Magnified to them for the *Holy Catholick Church of Christ*; and their *Doctrines* to be the *Infallible Doctrine of Christ*, and their *Rules* to be the *Rules* which the *Apostles* left to the *Church*, for ever to be observed. And that the *Pope* is the *Holy Vicar of Christ*, and the Successor of St. *Peter*. For Particulars, they affirmed the *Real Presence of Christ* in the *Lords Supper*



The Great Council of the Jews  
in Jerusalem 1250. Page



The Great Council of the Jews  
in Hungaria 1550. Page.

per ; the Religious Observation of their *Holy Days* the *Invocation of Saints* for their Prayers to the *Virgin Mary*, and her commanding Power in Heaven over her Son ; the Holy use of their *Cross* and *Images* ; with the rest of their Idolatrous and Superstitious Worship : All which they recommended, for the Doctrine and Rules of the *Apostles*.

But, so soon as the Assembly of the *Jews* : heard these things from them, they were all exceedingly troubled thereat, and fell into high Clamours against them ; crying out, No *Christ*, No *Virgin Mary*, No *Woman Gods*, No *Intercession of the Saints*, No *Holy Crosses*, No Worshipping of *Images*, &c. Their Grief and Trouble was so great, that it would have troubled an hard heart to have seen, and heard it : For, they rent their Clothes, and tore their Hair, and cast dust upon their heads, and cried out, Blasphemy, Blasphemy, Blasphemy against *Jehovah*, and *Christ* our King. And in this great Confusion, and Perplexity, the Council brake up.

But being willing to do something, being yet unresolved, they assembled again upon the **EIGHTH DAY**. And, all that was done upon that Day, was to agree upon another meeting of the *Jews* which was to be three years after ; which was then concluded upon, before their final departing.

I believe (saith the *Relater*) there were many *Jews* there who would have been easily perswaded to own the *Lord Jesus Christ*. And I assure it for truth (to the honour of our *Protestant Religion*, and for the encouragement of our *Divines*) that one of the *Rabbies*, eminent among them, did deliver unto me, in conference, his opinion in this wise. 1. That he found at first, that they who were sent from *Rome*, would cause an unhappy prejudice to their Council. 2. That (as he professed to me) he much desired the presence of some *Protestant Divines*, at their Assembly; and especially of our *English Ministers* of whom he had a greater liking than of any in the World beside. For, he did believe, we had a great love to their Nation: And the Reason for his good opinion of our Ministers was (as he told me) That he had often heard that they do Pray ordinarily for the Conversion of their Nation; which he did acknowledge to be a great Token of their love towards them. Especially he commended the Ministers of *London*, for their excellent *Preaching*, and for their *Charity* towards their Nation, as he had heard by many *Travellers*. Moreover, he said, that he did account the Church of *Rome* to be an *Idolstrous Church*: And therefore will not own their *Religion*. But, by conversing with



other of the *Jews*, I found they thought there was no other *Christian Religion*, in the World, than that of the Church of *Rome*, and by the *Romish Idolatry*, they took offence at all *Christian Religion*. Whence it doth appear, that *Rome* is the greatest enemy of the *Jews* Conversion.

Now, for the place of the *Jews* next Meeting, it was appointed to be in *Syria*: In which Countrey I also was, and did converse with the Sect of the *Rechabites*: who still observe their old Rules and Customs. They neither Plant, nor Sow, nor Build Houses; but live in Tents; and often remove from place to place, with their whole Families, Bag and Baggage. The *Italian* Tongue is much spread in the World: And the *Jews* as frequently discourse in that Language, as their own. And therefore I did converse with them, as well as if I could have spoken their own Language. And if God give me leave and opportunity, I shall be willing to attend their next Council, which will be in the year 1653. The Lord Prosper it.

Written by Me

*Samuel Brett.*



# A Brief Chronology

Concerning the

# J E W S,

From the Year of Christ 1650 to 1666.

**H**AVING evidently seen in the foregoing *Relation*, what was Solemnly Acted (not done in a Corner) in 1650, towards the *Call of Israel*; and how far many of the said Council were brought over to acknowledge *Christ our Messiah*: And how much further *They* and many *Others* of the Council, might have acknowledged *Christ*, had not the *Jesuits* and *Friars* given them an Irreconcilable offence; pretending the Rubbish of the *Pepish Religion*, and Idolatrous Worship, to be the Ordinances of *Christ*; there being not one *Protestant Divine* present to Balance against them.

Ye have also heard what was Resolved upon, of the same Nature, to be Acted in the year 1653. Of which though we cannot give

give a Relation (not knowing whether Mr. Samuel Brett lived to that day, and had liberty to keep his Promise of being there; or if he lived, whether he Wrote the Relation of that years Meeting; or, whether the Man be yet alive) yet we have little cause to doubt but the said Meeting (so Publickly and Solemnly appointed, and of so a grand matter) was punctually Observed and Celebrated, according to the set Time and Place; though we so remotely distant from them have not heard thereof. Yet this we have heard, about that time, or presently after, That some ancient Rabbies Cautioned their Countreymen, "That, if their expected *Messiah* did not come in a few years, thence following, they should imbrace the *Christian Messiah* for the True *Messiah*. And this also we can Affirm, that whatever came to pass about that time, in order to the *Call* of the Jews, may well Comport with the Compute of 1290 years, (*Dan. 12.*) from the *Ceasing* of the *Daily Sacrifice*, if we place that utter Cessation of that *Sacrifice* (at the foot of the Accompt, whence to Commence) as Learned *Bucholcerus* doth at the year 363. And then (according to this Compute) the 1290 years expire, in the year of *Christ* 1653.

In the year 1658 April 19. We received Letter from a Religious and Learned Hand,

that one Rabbi *Nathan Sephira*, sent from *Jerusalem* to the *Christian Protestant Churches* in *Europe*, to receive their Free Benevolence towards the Relief of the *Jews*, then in distress, spake as followeth, " I Profess  
 " (saith he) that the 53. of *Isaiab* is meant  
 " of the *Messiah*, who bare our Sins ever  
 " since *Adam*. And for that of *Christs Doctrine*, in the fifth, sixth, seventh, Chapters of *Matthew*, he said, I acknowledge  
 " it to be the Head of all Wisdom: And  
 " whoever walk according to it, are more  
 " Just than we. Of the Spirit of *Messiah*,  
 " he said, it hath appeared divers times, as  
 " in *Hzekiab*, in *Habakkuk*; in our *Jesus*,  
 " whom our Fore-fathers wrongfully put to  
 " Death; and that Sin lies upon us to this day.  
 " And this profession (said he) I make, not  
 " only for my self, but for others at *Jerusalem*,  
 " where the most Pious *Jews* are Dwelling:  
 " who with Fastings, Watchings and other  
 " exercises of Penitency strive to Reconcile  
 " themselves and the whole Nation to  
 " God. Thus far *R. Nathan Sephira*. Now  
 " this, and whatsoever else happened about  
 " that year 1658, in order to the *Jews*  
 " Call, may also competently Comport with  
 " the Compute of the 1290 years (*Dan.*  
 " 12.) if we put (as Learned *Alsted* doth)  
 " the beginning of the said 1290 at the  
 " year

" year of Christ 367. His words are these,  
 " *Anno 367, Terræ motus ingens totum fere,*  
 " &c. That is to say ; In the 367 year an  
 " *buge Earth-quake shook almost all the World.*  
 " *A Deluge destroys Nicæa, and many Islands.*  
 " *A mighty Hail at Constantinople beats*  
 " *down flat to the Earth many Men, and de-*  
 " *stroys them.* Moreover the Temple at Jeru-  
 " *salem Re-edified by Julian the Apostate,*  
 " *Falls down, and is Burned by Fire from*  
 " *Heaven.* According to which Accompt, the  
 1290 years expire in the 1657. At the  
 heels whereof follows the story aforesaid, &c.  
 in the year 1658.

Learned *Functius* puts the said Earth-  
 quake, Inundation, and Fiery Tempest (de-  
 stroying the Temple, and causing the utter  
 Cessation of the *daily Sacrifice* ) at the year of  
 Christ 369, which being added to 190  
 makes 1659.

If it be questioned, how Learned Men take  
 this liberty, according to Truth, to put the  
*Cessation of the Daily Sacrifice* so variously, as  
 aforesaid ; and so make the Calculations, by  
 the numbers added thereunto, to period so  
 differently ? We Answer : It may be, in re-  
 spect of the *Cessation of the Daily Sacrifice*,  
 caused by the *Prodigious Judgments* aforesaid,  
 demolishing the *New Buildings* of the Tem-  
 ple : both which must of necessity require a

Latitude of time, viz. A considerable time for the *Re-building of the Temple* so far, as that it was (among *Historians*) accompted a *Re-building*. And a considerable time is required for the *fulfilling of those Judgments*; as that *consuming of the Timber-Work*, the over-turning all the *Stone-Work*, and the *making of the way inaccessible by many other prodigious Judgments* (as *Bucholcerus* asserts) which ever and anon, at several times, deterred the *Workmen from that Work*. All which must measure out a long time, from the *Beginning* of that *Cessation*, since their *Repulse at Mamre*, and while preparing for, and *Re-building that structure*, till with the *destruction thereof*, their utmost hope ever to *Sacrifice* there any more, was totally and finally destroyed. And upon this Accompt some may Calculate from the beginning of the *Cessation*, others from the end thereof.

*April. 13. 1663*, came a Letter to me, from a Pious and Learned Hand, that he had seen Letters from a Professor of the *Hebrew Tongue*, in a Famous *Protestant University*: declaring, that certain Men of Note came to him, professing themselves to be *Jews in Blood, Nation, and Religion*; saying that they did *acknowledge Jesus to be the Messiah*: Asking Council of the said Professor, about taking upon them *Circumcision*; who advi-

fin

sing them, that his Nation ( being *Protestants* ) would not suffer a *Judaical Christian Religion* among them: they departed, and went to another *Protestant* Nation, where such a mingled Religion is tolerated, though not approved.

In the same year 1663. *September* the fourth I received a Letter from a Learned Man, who much converseth with many *Jews* and *Rabbins*; That how contemptible soever the *Jews* may seem to be in their present miserable condition, yet for all that, they are *Witnesses* unto the World, That there is indeed a God; yea, and that there was a *Christ*, whom their *Fore-Fathers* Crucified. A Man that did great *Miracles*: And whom his Disciples held, was raised from the Dead, &c.

In the same year 1663, *December* I received a little Book, sent to me from the *Mart* at *Franckfort*, called *Judæorum Excitabulum Matutinum*; containing much matter of the Call of the *Jews* approaching, as the said Title shews.

*May 12. 1664*, I received from a worthy Friend as followeth: A certain *Jew* a *Rabbin*, in whose company I was, doth from that place of *Isaiab 34. 8.* It is the day of the *Lords Vengeance*, and the year of *Recompences*, for the controversy of *Zion*, infer,



that therein seems to be pointed out the Year wherein the Lord will begin to take in hand the cause of *Zion*; that he may render double to them who have hitherto afflicted her. The *Hebrew* Word (saith he) to express *Recompenses*, is שְׁלֻמִּים *Shillumim*. It might have been sufficient to have said, *This is the day of Vengeance*; unless the Holy Spirit had had a mind, couchedly to Preshignifie the year, viz. in what year of the *Six Thousand*, should begin the great Sabbathism. And this the Holy Spirit Preshignifies while it adjoyneth to the word year, the word *Shillumim* the Numeral Letters of which word written in *Hebrew* make 426. The present year 1663, from the Creation, is numbred by the *Jews* to be 5424; to which, if ye add two years, ye have in the sixth Millenary 426. And if we number from the Birth of *Christ*, we have, after two years, the number of the *Beast*. viz. 666. If any should say, This wants Solidity: I Answer; This suits with my Purpose, viz. The expectation of the *Jews* Call ere long. For, the occasion of this Calculation was that he undertook to prædict, (as with a Prophetick Spirit, that, within two years a very great change would befall the *Jews*, for good, or for ill. And being asked; whence he did collect this, In answer to my question, he shewed me the said place of *I/a*.

34. 8. and made upon it the aforeſaid Calculation.

And thus I have brought the *Reader* down from 1650, to the brink of 1665; giving him all along ſome Glimpſes of the approaching call of the *Jews* (how near we cannot poſitively ſay.) As for the preſent year 1665 (within 5 days now expiring) I have not medled with the occurrences thereof, becauſe of them, Mens Pockets are full of *Letters*; their Hands full of *Gazets*; their Ears full of *Reports* and *Tidings*; and their Eyes ſufficiently perceive the *Jews* ceaſe Trading, pack up, and are marching. Upon the conſideration of the whole, I conclude with *Daniel* in relation to *Iſraels* Call, Ch. 12. 10. *The wiſe ſhall be purified and ſhall underſtand: But the Wicked ſhall do wickedly, and none of them ſhall underſtand.* Therefore I bid thee, *Reader*, Farewell, with this;

Be not DECEIVED; one lately did adviſe;  
Beware, ſay I, Chriſts Day doth none  
(SURPRIZE

Postscript.

## Postscript.

**A**S by the preceding Account we may observe what thoughts and expectations divers well meaning Christians had of the call and return of the Jews in the year 1666. and particularly of the noise that was made in the World by the pretended Messiah Sabatai Sevi, who just about that time impudently assumed to himself that title, and declared that he was come to deliver the Jews from slavery, and carry them to Jerusalem, there to reign over them; so the following Relation gives a Clear and Impartial Account of the actions, and death of that vain Impostor, and the Scandal which the Jews brought upon themselves by their fond and easy Credulity, and it may likewise serve as a remembrance to all sober men that secret things belong only to God, and Revealed to man, that we may keep his Laws. The Author hereof is an English Gentleman of Quality, and a Person who was in that Station, as to be capable of thoroughly informing himself of the truth of all Particulars and it may therefore Challenge the Credit of the most Cautious Reader.

THE  
Counterfeit Messiah  
OR  
False Christ  
OF THE  
J E W S  
A T  
SMYRNA,

In the year 1666. written by an English  
Person of Quality there Resident.

**A** Ccording to the Predictions of several *Christian*  
Writers, especially of such who Comment on  
the *Apocalyps*, or Revelations, this Year 1666, was to  
prove a Year of Wonders, and strange Revolutions  
in the World, and particularly of Blessings to the *Jews*,  
either in respect of their Conversion to the *Christian*  
Faith, or of their Restoration to their Temporal King-  
doms: This Opinion was so dilated, and fixt in the  
Countreys of the Reformed Religion, as to the down-  
fall of the *Pope* and *Antichrist*, and the greatness of  
the

the *Jews*, in so much, that this subtle People judged this Year the time to stir, and to fit their Motion according to the season of the Modern Prophecies; whereupon strange Reports flew from place to place of the March of Multitudes of People from unknown parts into the remote Desarts of *Arabia*, supposed to be the *Ten Tribes* and half, lost for so many Ages. That a Ship was arrived in the Northern parts of *Scotland* with her Sails and Cordage of Silk. Navigated by Mariners who spake nothing but *Hibrew*; with this Motto on their Sails, *The Twelves Tribes of Israel*. These Reports agreeing thus near to former Predictions, put the wild sort of the World into an expectation of strange Accidents, this year should produce in reference to the *Jewish* Monarchy.

In this manner Millions of People were possessed, when *Sabatai Sevi* first appear'd at *Smyrna* and published himself to the *Jews* for their *Messiah*, relating the greatness of their approaching Kingdom, the strong hand whereby God would free from bondage and gather them from all parts of the World. It was strange to see how the fancy took, and how fast the report of *Sabatai* and his Doctrine flew through all parts where *Turks* and *Jews* inhabited, the latter of which were so deeply Possessed with a belief of their new Kingdom, and Riches, and many of them with promotion to Offices of Government, Renown, and Greatness, that in all parts from *Constantinople* to *Buda* (which it was my fortune that year to Travel) I perceived a strange transport in the *Jews*, none of them attending to any business unless to wind up former negotiations, and to prepare themselves and Families for a Journey to *Jerusalem*: All their Discourses, their Dreams and disposal of their Affairs tended to no other Design but a re-establishment in the Land of Promise, to Greatness, Glory, Wisdom, and Doctrine of the *Messiah*, whose Original, Birth, and Education are first to be recounted.

*Sabatai Sevi* was Son of *Mordechai Sevi* an Inhabitant, and Natural of *Smyrna*, who gained his Livelihood by being *Broker* to an *English Merchant* in that place; a person who before his death was very decrepit in his Body and full of the Gout, and other Infirmities, but his Son *Sabatai Sevi* addicting himself to Study, became a notable Proficient in the *Hebrew* and *Metaphysicks*; and arrived to that point of *Sophistry* in *Divinity* and *Metaphysicks*, that he vented a New Doctrine in their Law, drawing to the Profession of it so many Disciples, as raised one day a Tumult in the *Synagogue*; for which afterwards he was by a Censure of the *Chochams* ( who are Expounders of the Law ) banished the City.

During the time of his Exile, he Travelled to *Thessalonica*, now called *Salonica*, where he Married a very handsome Woman; but either not having that part of Oeconomy as to govern a Wife, or being Impotent towards Women, as was pretended, or that she found not favour in his Eyes, she was divorced from him: Again he took a second Wife, more beautiful than the former, but the same causes of discontent raising a difference between them, he obtained another Divorce from this Wife also. And being now free from the Incumbrances of a Family, his wandering head mov'd him to Travel through the *Mare* thence to *Trippoly* in *Syria*, *Gaza*, and *Jerusalem*; and by the way picked up a *Ligorness* Lady, whom he made his third Wife, the Daughter of some *Polonian* or *German*, her Original and Parentage not being very well known. And being now at *Jerusalem* he began to Reform the Law of the *Jews*, and Abolish the Fast of *Famar* ( which they keep in the Month of *June* ) and there meeting with a certain *Jew* called *Nathan*, a proper Instrument to promote his Design, he communicated to him his Condition, his Course of Life, and Intentions to Proclaim himself *Messiah* of the World, so long expected and desired by the *Jews*. This Design took

took wonderfully with *Nathan*; and because it was thought necessary according to *Scripture*, and *Ancient Prophecies*, that *Elias* was to precede the *Messiah*, as *St. John Baptist* was the forerunner of *Christ*, *Nathan* thought no man so proper to Act the part of the *Prophet* as himself; and so no sooner had *Sabatani* declared himself the *Messiah*, but *Nathan* discovers himself to be his *Prophet*, forbidding all the *Fasts* of the *Jews* in *Jerusalem*, and declaring, that the *Bridegroom* being come, nothing but *Joy*, and *Triumph* ought to dwell in their *Habitations*: Writing to all the *Assemblies* of the *Jews*, to perswade them to the same belief.

And now the *Schism* being begun, and many *Jews* really believing what they so much desired, *Nathan* took the courage and boldness to *Prophesie*, That one Year from the 27th of *Kislev*, (which is the month of *June*) the *Messiah* shall appear before the *Grand Signior*, and take from him his *Crown*, and lead him in *Chains* like a *Captive*.

*Sabatani* also at *Gaza* Preached *Repentance* to the *Jews*, and *Obedience* to himself and *Doctrine*, for that the coming of the *Messiah* was at hand: which *Novelties* so affected the *Jewish* *Inhabitants* of those parts, that they gave up themselves wholly to their *Prayers*, *Alms*, and *Devotions*; and to confirm this belief the more, it happened, that at the same time *News* hereof, with all particulars were dispatched from *Gaza*, to acquaint the *Brethren* in *Forreign Parts*: The *Rumour* of the *Messiah* was flown so swift, and gained such reception, that intelligence came from all *Parts* and *Countries* where the *Jews* inhabited by *Letters* to *Gaza*, and *Jerusalem*, *Congratulating* the happiness of their *Deliverance*, and expiration of the time of their *Servitude*, by the Appearance of the *Messiah*. To which they adjoyned other *Prophecies*, relating to that *Dominion* the *Messiah* was to have over all the *World*: that for 9 Months after he was to disappear; during which time the *Jews* were to suffer, and  
many



many of them to undergo Martyrdom : but then returning again Mounted on a Cœlestial Lion, with his Bridle made of *Serpents* with seven heads, accompanied with his Brethren the *Jews*, who Inhabited on the other side of the River *Sabatian*, he should be acknowledged for the Sole Monarch of the Universe; and then the *Holy Temple* should descend from Heaven already built, framed, and beautified, wherein they should offer Sacrifice for ever.

And here I leave you to consider, how strangely this deceived People was Amused, when these Confident, and vain Reports, and Dreams of Power, and Kingdoms, had wholly transported them from the ordinary course of their Trade, and Interest.

This noise and rumour of the *Messiah*, having begun to fill all places; *Sabatai Sevi* resolved to Travel towards *Smyrna*, the Country of his Nativity; and thence to *Constantinople* the Capital City, where the principal Work of Preaching was to have been performed: *Nathan* thought it not fit to be long after him, and therefore Travels by the way of *Damascus*, where resolving to continue some time for better Propagation of this new Doctrine; in the mean while Writes the following Letter to *Sabatai Sevi*.

## 22. *Kesvan* of this year.

TO the King, our King, Lord of our Lords, who gathers the Dispersed of *Israel*, who Redeems our Captivity, the Man elevated to the height of all sublimity, the *Messiah* of the God of *Jacob*, the true *Messiah*, the Cœlestial Lion, *Sabatai Sevi*, whose Honour be exalted, and his Dominion raised in a short time, and for ever, Amen. After having kissed your hands, and swept the Dust from your Feet, as my Duty is to the King of Kings, whose Majesty be exalted and his Empire enlarged: These are to make known.

' known to the Supream Excellency of that Place,  
 ' which is Adorned with the Beauty of your Sanctity,  
 ' that the Word of the King, and of his Law, hath en-  
 ' lightened our Faces: that day hath been a solemn  
 ' day unto *Israel* and a day of light unto our Rulers, for  
 ' immediately we applied our selves to perform your  
 ' Command, as our duty is. And though we have  
 ' heard of many strange things, yet we are couragious,  
 ' and our heart is as the heart of a Lion; nor ought  
 ' we to enquire a reason, of your doings, for your  
 ' Works are marvellous, and past finding out, and we  
 ' are confirmed in our Fideliry without all exception,  
 ' resigning up our very Souls for the holiness of your  
 ' Name: And now we are come as far as *Damascus*,  
 ' intending shortly to proceed in our Journey to *Scan-*  
 ' *deroon*, according as you have commanded us; that  
 ' so we may ascend and see the Face of God in light, as  
 ' the light of the Face of the King of Life: And we,  
 ' servants of your servants, shall cleanse the dust from  
 ' your feet, beseeching the Majesty of your Excellen-  
 ' cy and Glory to vouchsafe from your habitation to  
 ' have a care of us, and help us with the Force of your  
 ' Right Hand of strength, and shorten our way which  
 ' is before us: And we have our Eyes towards *Jab*,  
 ' *Jab*, who will make haste to help us, and save us,  
 ' that the Children of Iniquity shall not hurt us, and  
 ' towards whom our hearts pant, and are consumed  
 ' within us: who shall give us Tallons of Iron to be  
 ' worthy to stand under the shadow of your As.  
 ' These are the words of the servant of your servants,  
 ' who prostrates himself to be trod on by the soles of  
 ' your feet,

*Nabhan Benjamine.*

And that he might Publish this Doctrine of himself,  
 and the *Messiah* more plainly, he Wrote from *Damascus*  
 this following Letter, to the *Jews* at *Aluppo*, and  
 parts thereabouts.

To

To the Residue or Remnant of the *Israelites*, Peace without end.

**T**Hese my words are to give you notice, how that I am arrived in peace at *Damascus*, and behold I go to meet the Face of our Lord, whose Majesty be exalted, for he is the Sovereign of the King of Kings, whose Empire be enlarged. According as he hath Commanded us and the 12 Tribes to elect unto him 12 Men, so have we done: And we now go to *Scandroon* by his command, to shew our faces together with part of the principal of those particular Friends to whom he hath given Licence to assemble in that same place And now I come to make known unto you, that though you have heard strange things of our Lord, yet let not your hearts *wint*, or fear, but rather, fortifie your selves in your Faith, because all his Actions are Miraculous, and Secret, which Humane understanding cannot comprehend; and who can penetrate into the depth of them. In a short time all things shall be Manifested to you clearly in their Purity: and you shall know, and consider, and be instructed by the Inventor himself; Blessed is he who can expect, and arrive to the Salvation of the true *Messiah*, who will speedily publish his Authority and Empire over us now, and for ever.

Nathan Benjamine.

And now all the *Cities* of *Turkey* where the *Jews* Inhabited were full of the expectation of the *Messiah*; no Trade nor course of Gain was followed; every one imagin'd that daily Provisions, Riches, Honours, and Government, were to descend upon them by some unknown and Miraculous manner: an Example of which is most observable in the *Jews* at *Thessalonica*, who now  
full

full of Assurance that the Restoration of their Kingdom, and the accomplishment of the time for the coming of the *Messiah* was at hand, judged themselves obliged to double their Devotions, and Purifie their Consciences from all Sins and Enormities which might be obvious to the scrutiny of him who was now come to Penetrate into the very Thoughts and Imaginations of Mankind: In which Work certain *Chochams* or Priests were appointed to direct the People how to Regulate their Prayers, Fasts, and other Acts of Devotion. But so forward was every one now in his Acts of Penance, that they stay'd not for the Sentence of the *Chocham*, or prescription of any Rules, but apply'd themselves immediately to Fasting: And some in that manner beyond the abilities of Nature, that having for the space of seven days taken no sustenance, were famished to death. Others buried themselves in their Gardens, covering their naked Bodies with Earth, their heads only excepted, remained in their Beds of dirt until their Bodies were stiffened with the cold and moisture: others would endure to have melted Wax drop upon their Shoulders, others to rowl themselves in Snow, and throw their Bodies in the Coldest season of Winter into the Sea, or Frozen Waters. But the most common way of Mortification was first to prick their Backs and Sides with Thorns, and then to give themselves thirty nine Lashes. All business was laid aside, none wrought, or opened Shop, unless to clear his Warehouse of Merchandize at any Price: who had superfluity in Householdstuff, sold it for what he could; but yet not to *Jews*, for they were Interdicted from Bargains or Sales, on the pain of Excommunication, Pecuniary Mulcts, or Corporal Punishments; all Business and Employment was esteemed for the Test, and Touchstone of their Faith. It being the general Tenent, that in the days that the *Messiah* appears, the *Jews* shall become Masters of the Estates and Inheritance of *Infidels*; until when

when they are to content themselves with matters only necessary to maintain and support Life ; but because every one was not Master of so much Fortune and Provision, as to live without daily Labour, therefore to quiet the Clamours of the Poor, and prevent the Enormous lives of some, who upon these occasions would become Vagabonds, and desert their *Cities*, due order was taken to make Collections, which were so liberally bestowed that in *Thessalonica* only, 400 Poor were supported by the meer Charity of the Richer. And as they endeavour'd to purge their *Consciences* of Sin, and to apply themselves to good Works, that the *Messiah* might find the City prepared for his Reception ; so lest he should accuse them of any omission in the Law, and particularly in their neglect of that Ancient Precept of Increase and Multiply ; they married together Children of ten years of age, and some under, without respect to Riches, or Poverty, Condition or Quality : But, being promiscuously joined to the number of 6 or 700 Couple, upon better and cooler thoughts, after the deceit of the false *Messiah* was discover'd, or the expectation of his Coming grew cold, were Divorced, or by Consent separated from each other.

In the heat of all this Talk and Rumour comes *Sabatai Sevi* to *Smyrna*, the City of his Nativity, infinitely desired there by the common *Jews* ; but by the *Chochams*, or *Doctors* of their *Law*, who gave little or no credence to what he pretended, was ill received, not knowing what mischief or ruine this Doctrine and Prophecie of a New Kingdom might produce. Yet *Sabatai* bringing with him testimonials of his Sanctity, Holy Life, Wisdom and gift of Prophecie, so deeply fixed himself in the heart of the Generality, both as being Holy and Wise, that thereupon he took courage and boldness to enter into Dispute with the Grand *Chocham* ( who is the head, and Chief Expositor of the *Law* and super-intendent of their Will and Government )

ment ) between whom the Arguments grew so high, and Language so hot, that the *Jews* who favoured the Doctrine of *Sabatai*, and feared the Authority of the *Chochams*, doubtful what might be the issue of the Contest, appeared in great numbers before the *Cadi* of *Smyrna*, in justification of their New Prophet, before so much as any Accusation came against him. The *Cadi* ( according to the Custom of the *Turks*, ) swallows Money on both sides, and afterwards remits them to determination of their own Justice. In this manner *Sabatai* gains ground daily ; and the Grand *Chocham* with his Party, losing both the affection and obedience of his People, is displaced from his Office, and another Constituted, more affectionate, and agreeable to the New Prophet, whose power daily increased by those confident Reports, That his Enemies were struck with Phrensies and Madness, untill being restored to their former temper and wits by him, they became his Friends, Admirers, and Disciples. No Invitation was now made in *Smyrna* by the *Jews*, nor Marriage, or Circumcision solemnized, where *Sabatai* was not present, accompanied with a multitude of his followers, and the Streets cover'd Carpets, or fine Cloth for him to tread on ; but the Humility of this *Pharisee* appeared such that he would stoop and turn them aside, and so pass. And having thus fixed himself in the Opinion and Admiration of the People, he began to take on himself the Title of *Messiah*, and the Son of God, and to make this following Declaration to all the Nation of the *Jews*, which being writ Originally in *Hebrew* is thus translated into *English*.

‘ THE only, and first-born Son of God, *Sabatai*  
 ‘ *Sevi*, the *Messiah* and Saviour of *Israel*, to all  
 ‘ the Sons of *Israel*, peace. Since that you are made  
 ‘ worthy to see that great Day of Deliverance, and  
 ‘ Salvation unto *Israel*, and Accomplishment of the  
 word

'word of God, Promised by his Prophets, and our  
'Fore-fathers, and by his beloved Son of *Israel*: let  
'your bitter sorrows be turned into Joy, and your  
'Fasts into Festivals, for you shall weep no more, O  
'my Sons of *Israel*, for God having given you this un-  
'speakable comfort, rejoyce with *Drums, Organs, and*  
'*Musick*, giving thanks to him for performing his Pro-  
'mises from all Ages; doing that every day, which  
'is usual for you to do upon the *New Moons*; and,  
'that Day Dedicated to affliction and sorrow convert  
'you into a Day Mirth for my appearance: and fear  
'you nothing, for you shall have Dominion over the  
'Nations, and not only over these who are on Earth  
'but over those Creatures also which are in the depth  
'of the Sea: All which is for your Consolation and  
'Rejoycing.

*Sabatai Stvi.*

Notwithstanding the Disciples of *Sabatai Stvi* were  
not so numerous, but many opposed his Doctrine, pub-  
liquely avouching that he was an *Impostor*, and Deceiver  
of the people, amongst which was one *Samuel Pen-  
nia*, a man of a good estate and reputation in *Smyrna*,  
who arguing in the *Synagogue*, that the present signs  
of the coming of the *Messiah* were not apparent, either  
according to Scripture, or the Doctrine of the *Rab-  
bins*, raised such a sedition and tumult amongst the  
*Jews*, as not only prevailed against arguments, but  
had also against his life, had he not timely con-  
veyed himself out of the *Synagogue*, and thereby  
escaped the hands of the multitude, who now  
could more easily endure Blasphemy against the *Law*  
of *Moses*, and the profanation of the *Sanctuary*, than  
contradiction, of mis-belief of the doctrine of *Sabatai*.  
But howsoever it fell out, *Pennia* in a short time be-  
comes a Convert, and preaches up *Sabatai* for the Son  
of God, and Deliverer of the *Jews*: and not only he,  
but his whole family; his daughters prophesie, and fall



fall into strange extasies; and not only his own house, but four hundred men and women prophesie of the growing Kingdom of *Sabatai*, and young infants who could yet scarce stammer out a syllable to their mothers, repeat and pronounce plainly the name of *Sabatai the Messiah*, and Son of God. For thus far had God permitted the Devil to delude this people, that their very children were for a time possessed, and voices heard to sound from their stomachs, and entrails: those of riper years fell first into a trance, foamed at the mouth, and recounted the future prosperity, and deliverance of the *Israelites*, their visions of the *Lion of Judah*, and the triumphs of *Sabatai*, all which were certainly true, being effects of *Diabolical delusions*: as the *Jews* themselves since have confessed unto me.

With these concomitant accidents, and successes, *Sabatai Sevi* growing more presumptuous, that he might correspond with the Prophecies of the greatness, and dominion of the *Messiah*, proceeds to an Election of those Princes which were to govern the *Israelites* in their march towards the *Holy Land*, and to dispense Judgment and Justice after their Restoration. The names of them were these which follow, men well known at *Smyrna*, who never (God knows) had ambition to aspire to the title of Princes, until a strange spirit of deceit and delusion had moved them, not only to hope for it as possible, but to expect it as certain.

*Isaac Silvera.*  
*Salomon Lagnado.*  
*Salom. Lagnado jun.*  
*Joseph Copben.*  
*Moses Galente.*  
*Daniel Pinto.*  
*Abraham Scandale.*  
*Mokiah Gaspar.*

King *David.*  
 was *Salomon.*  
 named *Quovad.*  
*Uzziah.*  
*Josaphat.*  
*Hilkiah.*  
*Jotham.*  
*Zedekiah.*

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*The Counterfeit Messiah of the  
Jews at smyrna 1656 Page.*



The Court-yard of the  
 Prison at Newgate 1788

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Abraham Leon.  
Ephraim Arditi.  
Salom. Cermana.  
Matassia Aschenesi.  
Meir Aleaira.  
Jacob Loxas.  
Mordicai Jesserun.  
Chaim Inegna.  
Joseph Scaville.  
Conor Nehemias.  
Joseph del Cair.  
Elcubin Scharit.  
Abraham Rubio.

Achas.  
Joram.  
Achab.  
Asa.  
Rehoboam.  
Ammon.  
Jehoaichim.  
Jeroboam.  
Abia  
was Zorobabel,  
named Joas.  
Amasia.  
Josiah.

*Eliaa Sevi* had the title of the King of the Kings of Kings.

*Elias Azar* his Vice king, or Vizier.

*Joseph Sevi*, the King of the Kings of Judah.

*Joseph Inernuch* his Vice-king.

In this manner things ran to a strange height of madness amongst the Jews at Smyrna, where appeared such pageantry of greatness, that no Comedy could equal the mock-shews they represented; and though none durst openly profess any scruple, or doubt of this common received belief, yet for confirmation of the Jews in their Faith, and astonishment of the Gentiles, it was judged no less than necessary that *Sabatai* should shew some miracles whereby to evince to all the World that he was the true *Messiah*: and as the present occasion seemed to require an evidence infallible of this truth, so it was daily expected by the vulgar, with an impatience suitable to humours disposed to Novelty; who out of every action and motion of their Prophet began to fancy something extraordinary and supernatural. *Sabatai* was now horribly puzzled for a Miracle, though the imagination of the people was so vitiated that any *Legerdemain* or slight of hand

would have passed more easily with them for a wonder than *Moses* striking the rock for water, or dividing the *Red Sea*: And an occasion happening that *Sabatai* was, in behalf of his Subjects, to appear before the *Cadi*, or Judge of the City, to demand ease, and relief of some oppressions which aggrieved them: It was thought necessary a Miracle should now or never, when *Sabatai* appearing with a formal and *Pharisaical* gravity, which he had starcht on: Some on a sudden avouched to see a Pillar of fire between him and the *Cadi*, which report presently was heard through the whole room, filled with *Jews* that accompanied *Sabatai*, some of whom, who strongly fancied it, vow'd, and swore they saw it; others in the outward yard, or that could not come near to hear, or see for the crowd, as speedily took the Alarm, and the rumour ran, and belief receiv'd by the Women and Children at home in a moment, so that *Sabatai Sevi* returned to his House Triumphant, fixed in the hearts of his People, who now needed no further Miracles to confirm them in their Faith. And thus was *Sabatai* exalted, when no man was thought worthy of communication, who did not believe him to be the *Messiah*: others were called *Kophrim*, Infidels, or Hereticks, liable to the Censure of Excommunication, with whom it was not lawful so much as to eat: every man produced his Treasure, his Gold and Jewels, offering them at the feet of *Sabatai*, so that he could have commanded all the wealth of *Smyrna*, but he was too subtil to accept their money, lest he should render his design suspected by any act of covetousness. *Sabatai Sevi* having thus fully fixed himself in *Smyrna*, and filled other places with rumours of his fame; declared that he was called by God to visit *Constantinople*, where the greatest part of his work was to be accomplisht; in order whereunto, he privately ships himself, with some few Attendants in a *Turkish Saick*, in the Month of *January* 1666. left the crowd of his Disciples, and

such

such who would press to follow him, should endanger him in the Eyes of the *Turks*, who already began to be scandalized at the reports and Prophecies concerning his person. But though *Sabatai* took few into the Vessel to him, yet a multitude of *Jews* travelled over land to meet him again at *Constantinople*, on whom all their Eyes and Expectations were intent. The Wind proving Northerly, as commonly it is in the *Hellspont* and *Propontis*; *Sabatai* was thirty nine days in his Voyage, and yet the Vessel not arriv'd, so little power had this *Messiah* over the Sea and Winds, in which time news being come to *Constantinople* that the *Jews Messiah* was near, all that people prepared to receive him with the same Joy and Impatience as was express'd in other parts where he arriv'd; the great *Vizier* (then also at *Constantinople*, being not yet departed on his expedition for *Candia*) having heard some rumours of this man, and the disorder and madness he had rais'd amongst the *Jews*; sent two Boats, whilst the *Saick* was detained by contrary winds, with commands to bring him up Prisoner to the Port, where accordingly *Sabatai* being come, was committed to the most loathsome and darkest Dungeon in the Town, there to remain in farther expectation of the *Viziers* sentence. The *Jews* were not at all discouraged at this ill treatment of their Prophet, but rather confirmed in their belief of him, as being the accomplishment of the prophesie of those things which ought to precede his glory and dominion; which consideration induc'd the chiefeest persons amongst the *Jews* to make their visits and addresses to him with the same ceremony and respect in the Dungeon as they would have done had he then sat exalted on the throne of *Israel*; several of them, with one *Anacago*, by name, a man of great esteem amongst the *Jews*, attended a whole day before him, with their Eyes cast down, their Bodies bending forward, and Hands crost before them (which are

postures of humility, and service in the Eastern Countreys ) the undecency of the place, and present subjection, not having in the least abated their high thoughts, and reverence towards his person. The Jews in *Constantinople* were now become as mad and distracted as they were in other places, all trade and traffique forbidden, and those who owed money, in no manner careful how to satisfie it: amongst which wild crew some were indebted to our Merchants at *Galata*, who not knowing the way to receive their money, partly for their interest, and partly for curiosity thought fit to visit this *Sabatai* complaining that such particular Jews, upon his coming, took upon them the boldness to defraud them of their right, desired he would signifie to these his Subjects, his pleasure to have satisfaction given: whereupon *Sabatai* with much affectation took Pen and Paper, and wrote to this effect.

‘ TO you of the Nation of the Jews, who expect the appearance of the *Messiah*, and the Salvation of *Israel*, Peace without end. Whereas we are informed that you are indebted to several of the English Nation: It seemeth right unto us to enorder you to make satisfaction to these your just debts: which if you refuse to do, and not obey us herein: Know you, that then you are not to enter with us into our Joys and Dominions.

In this manner *Sabatai Sevi* remained a Prisoner at *Constantinople* for the space of two Months; at the end of which the *Vizier* having designed his expedition for *Cardia*; and considering the rumor and disturbance the presence of *Sabatai* had made already at *Constantinople* thought it not secure to suffer him to remain in the Imperial City, whil’st both the *Grand Signior* and himself were absent: and therefore changes his Prison to the *Dardanelli*, otherwise called the Castle of *Abydos*, being on the *Europe* side of the *Hellispon* opposite to



to *Sestos*, places famous in *Greek* Poetry. This removal of *Sabatani* from a worse Prison to one of a better air, confirmed the Jews with greater confidence of his being the *Messiah*, supposing that had it been in the power of the *Vizier*, or other Officers of the *Turks*, to have destroyed his person, they would never have permitted him to have lived to that time, in regard their *Maxims* enforce them to quit all jealousies and suspicions of ruine to their state by the death of the party feared, which much rather they ought to execute on *Sabatani*, who had not only declared himself the King of *Israel*, but also published Prophecies fatal to the *Grand Signior* and his Kingdoms.

With this consideration and others preceding, the Jews flock in great number to the *Castle*, where he was imprisoned, not only from the neighbouring parts, but also from *Poland*, *Germany*, *Ligorn*, *Venice*, *Amsterdam*, and other places where the Jews reside: on all whom, as a reward of the expence, and labours of their pilgrimage, *Sabatani* bestowed plenty of his benedictions, promising encrease of their store and enlargement of their Possessions in the *Holy-Land*. And so great was the confluence of the Jews to this place, that the *Turks* thought it requisite to make their advantage thereof, and so not only raised the price of their Provision, Lodgings, and other Necessaries, but also denied to admit any to the presence of *Sabatani*, unless for money, setting the price sometimes at five, sometimes at ten *Dollars*, or more or less according as they guessed at their abilities, or zeal of the person, by which gain and advantage to the *Turks* no complaints or advices were carried to *Adrianople*, either of the concourse of people, or arguments amongst the Jews in that place, but rather all civilities, and liberty indulged unto them, which served as a farther Argument to ensnare this poor people in the belief of their *Messiah*.

During this time of confinement, *Sabatani* had lei-

sure to compose and institute a new method of Worship for the *Jews*, and principally the manner of the celebration of the day of his *Nativity*, which he prescribed in this manner.

**B** Rethren and my People, men of *Religion* inhabiting the *City of Smyrna* the renowned, where live men, and women, and families; Peace be unto you from the Lord of Peace, and from me his beloved Son, King *Salomon*. I command you that the ninth day of the Month of *Ab* (which according to our account answered that year to the Month of *June*) next to come, you make a day of Invitation, and of great joy, celebrating it with choice meats and pleasing drinks, with many Candles and Lamps, with Musick and Songs, because it is the day of the Birth of *Sabatai Sevi*, the high King above all Kings of the Earth. And as to matters of labour, and other things of like nature, do, as becomes you, upon a day of Festival, adorned with your finest Garments. As to your Prayers, let the same order be used as upon Festivals. To converse with Christians on that day is unlawful, though your Discourse be matters indifferent, all labour is forbidden, but to sound instruments is lawful. This shall be the method and substance of your Prayers on this day of Festival: After you have said, Blessed be thou, O holy God! then proceed and say thou hast chosen us before all people, and hast loved us, and hast been delighted with us, and hast humbled us more than all other Nations, and hast sanctified us with thy Precepts, and hast brought us near to thy service, and the service of our King. Thy holy, great, and terrible Name thou hast published amongst us: and hast given us, O Lord God, according to thy love times of joy, of Festivals, and times of Mirth, and this day of Consolation for a solemn Convocation of Holiness, for the Birth of our King  
the

‘ the *Messiah*, *Sabatai Stvi* thy servant, and first born  
 ‘ son in love, through whom we commemorate our  
 ‘ coming out of *Egypt*. And then you shall read for  
 ‘ your lessons, 1, 2, and 3. Chapters of *Deut.* to the  
 ‘ 17. verse, appointing for the reading thereof five  
 ‘ men in a perfect and uncorrupted Bible, adding  
 ‘ thereunto the Blessings of the Morning, as are pre-  
 ‘ scribed for days of Festival, and for the Lesson out  
 ‘ of the Prophets usually read in the *Synagogue* every  
 ‘ Sabbath; you shall read the 31 Chapter of *Jeremiah*.  
 ‘ To your Prayer called *Mussaf* ( used in the *Syna-*  
 ‘ *gogue* every Sabbath and solemn Festival ) you shall  
 ‘ adjoyn that of the present Festival; In stead of the  
 ‘ Sacrifice of Addition, of the returning of the Bible  
 ‘ to its place, you shall read with an Audible Voice,  
 ‘ Clear Sound, the *Psalms* 95. And at the first Praises  
 ‘ in the Morning, after you have sung *Psalms* 91. and  
 ‘ just before you sing *Psalms* 98, you shall repeat  
 ‘ *Psalms* 132. but in the last Verse, where it is said, *As for*  
 ‘ *his Enemies I shall cloath them with shame, but upon himself*  
 ‘ *shall his Crown flourish;* ‘ in the place of ( *upon himself* )  
 ‘ you shall read *upon the most High:* after which shall  
 ‘ follow the 126. *Psalms*, and then the 113. to the  
 ‘ 119.

‘ At the Consecration of the Wine upon the Vigil,  
 ‘ or Eve, you shall make mention of the Feast of Con-  
 ‘ solation, which is the day of the Birth of our King  
 ‘ the *Messiah Sabatai Stvi* thy Servant, and first born  
 ‘ Son, giving the Blessing as followeth: Blessed be  
 ‘ thou our God, King of the World, who hast made  
 ‘ us to live, and hast maintain’d us, and hast kept  
 ‘ us alive unto this time. Upon the Eve of this day  
 ‘ you shall Read also the 81 *Psalms*, as also the 132.  
 ‘ and 126. *Psalms*, which are appointed for the Morn-  
 ‘ ing Praises. And this day shall be unto you for a  
 ‘ Remembrancer of a Solemn Day unto eternal Ages,  
 ‘ and a perpetual testimony between me, and the  
 ‘ Sons of *Israel*.

*Audite Audiendo & manducate bonum.*

‘ In hearing hear, and enjoy good.

Besides which Order, and Method of Prayers for Solemnization of his Birth, he prescribed other Rules for Divine Service, and particularly published the same Indulgence and Priviledge to every one who should Pray at the Tomb of his Mother; as if he had taken on him a Pilgrimage to Pray, and Sacrifice at Jerusalem.

The Devotion of the Jews toward this pretended *Messiah* increased still more and more; so that not only the Chief of the City went to attend, and proffer their service toward him in the time of his Imprisonment, but likewise decked their *Synagogue* with S. S. in Letters of Gold, making for him on the Wall a Crown, in the Circle of which was wrote the 91 *Psalm* at length in fair and legible Characters; attributing the same titles to *Sabatai*, and Expounding the *Scriptures* in the same manner in favour of his Appearance, as we do of our *Saviour*. However some of the Jews remained in their Wits all this time, amongst which was a certain *Chocham* at *Smyrna*, one zealous of his Law, and of the good and safety of his Nation: and observing in what a wild manner the whole People of the Jews was transported with the groundless belief of a *Messiah*, leaving not only their Trade, and course of living, but publishing Prophecies of a speedy Kingdom, of rescue from the Tyranny of the *Turk*, and leading the *Grand Signior* himself Cap-tive in Chains; matters so dangerous and obnoxious to the State wherein they lived, as might justly convict them of Treason and Rebellion, and leave them to the mercy of that Justice, which on the least jealousy and suspicion of Matters of this nature, uses to extirpate Families, and subvert the Mansion houses of their own People, much rather

rather of the *Jews*, on whom the *Turks* would gladly take occasion to despoil them of their Estates, and condemn the whole Nation to perpetual slavery. And indeed it would have been a greater wonder than ever *Sabatai* shewed, that the *Turks* took no advantage from all these extravagances, to drain the *Jews* of a considerable Sum of money, and set their whole Race in *Turky* at a Ransom, had not these Passages yielded them matter of Pastime, and been the Subject of the *Turks* Laughter and Scorn; supposing it a Disparagement to the greatness of the *Ottoman* Empire, to be concerned for the Rumors and Combuſtions of this dispersed People. With these considerations this *Chocham*, that he might clear himself of the blood and guilt of his Country-men, and concern'd in the common destruction, goes before the *Cadi*, and there protests against the present Doctrine; Declaring, that he had no hand in setting up of *Sabatai*, but was an Enemy both to him and to his whole Sect. This freedom of the *Chocham* so enraged and scandalized the *Jews*, that they judged no Condemnation or Punishment too severe against such an Offender and Blasphemer of their Law, and Holiness of the *Messiah*; and therefore with Money and Presents to the *Cadi*, accusing him as disobedient in a Capital nature to their Government, obtained sentence against him, to have his Beard shaved, and to be condemned to the *Gallows*. There wanted nothing now to the appearance of the *Messiah*, and the solemnity of his coming, but the presence of *Elias*, whom the *Jews* began to expect hourly; and with that intention and earnestness, that every Dream or Phantasm to a weak head was judged to be *Elias*; it being taught, and averred, that he was seen in divers forms and shapes, not to be certainly discovered or known, before the coming of the *Messiah*; for this superstition is so far fixed amongst them, that generally in their Families they spread a Table for *Elias* the Prophet, to which they

make an Invitation of Poor People, leaving the chief place for the Lord *Elias*, whom they believe to be invisibly present at the entertainment, and there to Eat and Drink, without diminution, either of the Dishes, or of the Cup. One person amongst the *Jews* commanded his Wife after a supper of this kind, to leave the Cup filled with Wine, and the Meat standing all night, for *Elias* to Feast, and Rejoyce alone; And in the morning arising early, affirmed, that *Elias* took his Banquet so kindly, that in token of gratitude, and acceptance, he had replenished the Cup with Oyl, in stead of Wine. It is a certain Custom among the *Jews* on the Evening of the Sabbath, to repeat certain Praises of God (called *Havaila*) which signifies a distinction, or separation of the Sabbath from the prophane days (as they call them) which praises they observe to perform in this manner; One takes a Cup filled with Wine, and drops it through the whole House, saying, *Elias* the Prophet, *Elias* the Prophet, *Elias* the Prophet, come quickly to us with the *Messiah*, the Son of God, and David; and this they affirm to be so acceptable to *Elias*, that he never fails to preserve that family, so devoted to him, and augment it with the blessings of Increase. Many other things the *Jews* avouch of *Elias*, so ridiculous, as are not fit to be declar'd, amongst which this one is not far from our purpose that at the Circumcision there is always a Chair set for *Elias*, and *Sabatái Sevi* being once Invited at *Smyrna* to the Circumcision of the First-born Son of one *Abraham Gutiere*, a Kinsman of *Sabatái*, and all things ready for the Ceremony, *Sabatái Sevi* exhorted the Parents of the Child to expect a while until his farther Order: After a good half hour, *Sabatái* order'd them to proceed and cut the Prepuce of the Child, which was instantly perform'd with all joy and satisfaction to the Parents: and being afterwards demanded the reason why he retarded the performance of that Function, his answer

swer was, That *Elias* had not as yet taken his Seat, whom assoon as he saw placed, he ordered them to proceed; and that now shortly *Elias* would discover himself openly, and proclaim the news of the general Redemption.

This being the common Opinion amongst the Jews, and that *Sabatai Sevi* was the *Messiah*, being become an Article of Faith, it was not hard to perswade them, that *Elias* was come already, that they met him in their Dishes, in the dark, in their Bed-chambers, or any where else invisible, in the same manner as our common People in England believe of *Hobgoblins* and *Fairies*. For so it was, when *Solomon Cremona*, an Inhabitant of *Smyrna*, making a great Feast, to which the Principal Jews of the City were Invited, after they had eaten and drank freely, one starts from his Seat, and avouches that he saw *Elias* upon the Wall, and with that bows to him, and Complements him with all Reverence and Humility: Some others having in like manner their Fancies prepossessed, and their Eyes with the fume of Wine ill prepared to distinguish shadows, immediately agreed upon the Object, & then there was not one in the Company who would say he did not see him: at which surprize every one was struck with reverence and awe; and the most Eloquent amongst them, having their Tongues loosed with Joy, and Wine, directed Orations, Encomiums, and acts of Thankfulness to *Elias*, courting and complementing him, as distracted Lovers do the supposed presence of their Mistresses. Another Jew at Constantinople reported that he met *Elias* in the Streets, habited like a Turk, with whom he had a long Communication; and that he enjoyn'd the Observation of many neglected Ceremonies, and particularly the *Zerit*, Numb. 15. v. 38. Speak unto the Children of Israel, and bid them that they make Fringes in the Borders of their Garments, throughout their Generations, and that they put upon the Fringe of the Border a Ribbon of blue. Also the



*Peos*, Levit. 19. v. 27. *Thou shalt not round the corners of your Head, nor marry the corners of your Beard*: This Apparition of *Elias* being believed as soon as published, every one began to obey the Vision, by Fringing their Garments: and for their Heads, though always shaved, according to the *Turkish* and Eastern Fashion, and that the suffering Hair to grow, to men not accustomed, was heavy, and incommodious to their healths and heads; yet to begin again to renew as far as was possible, the Ancient Ceremonies, every one nourished a lock of hair on each side, which might be visible beneath their Caps; which soon after began to be a Sign of distinction between the *Believers* and *Kophrims*, a name of dishonour, signifying as much as *Unbelievers*; or *Hereticks*, given to those who confessed not *Sabatai* to be the *Messiah*; which particulars, if not observed, it was declared, as a Menace of *Elias*, that the People of the *Jews*, who come from the River *Sabaton*, as is specified in the second of *Esdras*, Chap. 13. shall take vengeance of those who are guilty of these Omissions.

But to return again to *Sabatai Sevi* himself, we find him still remaining a Prisoner in the Castle of *Abridos* upon the *Hellespont*, admired and adored by his Brethren, with more honour than before, and visited by Pilgrims from all parts where the fame of the coming of the *Messiah* had arrived; amongst which one from *Poland*, named *Nehemiah Cohen*, was of special note and renown, learned in the *Hebrew*, *Syriack*, and *Chaldee*, and versed in the Doctrine and *Kabala* of the *Rabbins*, as well as *Sabatai* himself, one (of whom it was said) had not this *Sevi* anticipated the Design, esteemed himself as able a Fellow to Act the Part of a *Messiah* as the other; Howsoever, it being now too late to publish any such Pretence, *Sabatai* having now eleven Points of the Law by Possession of the Office, and with that the hearts and belief of the *Jews*, *Nehemiah* was contented with some small appendage, or relation to  
*Messiah*;

*Messiah*; and therefore to lay his Design the better, desired a Private Conference with *Sabatai*: These two great Rabbins being together, a hot Dispute arose between them; For *Coben* alledged that according to Scripture, and Exposition of the Learned thereupon, there were to be two *Messiahs*, one called *Ben Ephraim*, and the other *Ben David*, the first was to be a Preacher of the Law, poor, and despised, and a Servant of the Second, and his Fore-runner; the other was to be great and rich, to restore the Jews to *Jerusalem*, to sit upon the Throne of *David*, and to perform and act all those Triumphs and Conquests which were expected from *Sabatai*. *Nehemiah* was contented to be *Ben Ephraim*, the afflicted and poor *Messiah* and *Sabatai* (for any thing I hear) was well enough contented he should be so: but that *Nehemiah* accused him for being too forward in publishing himself the latter *Messiah*, before *Ben Ephraim* had first been known unto the World. *Sabatai* took this reprehension so ill, either out of pride, and thoughts of his own infallibility, or that he suspected *Nehemiah*, being once admitted for *Ben Ephraim*, would quickly (being a subtle and learned person) perswade the World that he was *Ben David*, would by no means understand or admit of this Doctrine or of *Ben Ephraim* for a necessary Officer: And thereupon the Dispute grew so hot, and the Controversie so irreconcilable, as was taken notice of by the Jews, and controverted amongst them as every one fancy'd: But *Sabatai* being of greater Authority, his Sentence prevailed, and *Nehemiah* was rejected, as *Schismatical*, and an Enemy to the *Messiah*, which afterward proved the ruin and downfall of this Impostor.

For *Nehemiah* being thus baffled, and being a person of Authority, and a haughty Spirit, meditated nothing but revenge; to execute which to the full, he takes a Journey to *Adriampole*, and there informs the Chief Ministers of State, and Officers of the Court, who (by reason of the gain the *Turks* made of their Prisoner

Prisoner at the *Castle on the Hellespont* ) heard nothing of all this Concourse of People, and Prophecies of the Revolt of the *Jews* from their Obedience to the *Grand Signior*; and taking likewise to his *Council* some certain discontented and unbelieving *Chochams*. Who being zealous for their Nation, and jealous of the ill consequences of this long continued, and increasing Madness, took liberty to inform the *Chimcham* ( who was Deputy of the great *Vizier* then at *Candia* ) that the *Jew*, Prisoner at the *Castle*, called *Sabatai Sevi*, was a Lewd Person, and one who indeavoured to debauch the minds of the *Jews*, and divert them from their honest course of livelihood, and Obedience to the *Grand Signior*; and that therefore it was necessary to clear the World of so Factionous and dangerous a Spirit: The *Chimcham* being thus informed, could do no less than acquaint the *Grand Signior* with all particulars of this Mans Condition, Course of Life, and Doctrine; which were no sooner understood, but a *Chiaux*, or *Messenger*, was immediately dispatched, to bring up *Sabatai Sevi* to *Adrianople*. The *Chiaux* executed his Commission after the *Turkish* fashion in haste, and brought *Sabatai* in a few days to *Adrianople*, without further excuse or ceremony; not affording him an hours space to take a solemn farewell of his Friends, his Followers and Adorers; who now were come to the vertical point of all their hopes and expectations.

The *Grand Signior* having by this time received divers informations of the madness of the *Jews*, and the pretences of *Sabatai*, grew big with desire and expectation to see him: so that he no sooner arrived at *Adrianople*, but the same hour he was brought before the *Grand Signior*: *Sabatai* appeared much dejected, and failing of that courage which he shewed in the *Synagogue*; and being demanded several Questions in *Turkish* by the *Grand Signior*, he would not trust so far to the vertue of his *Messiah-ship*, as to deliver himself in the *Turkish Language*; but desired a *Doctor of Physick*, ( who had from a *Jew* turned *Turk*, ) to be his  
Interpreter,

Interpreter, which was granted to him; but not without reflection of the standers by; that had he been the *Messiah*, and Son of God, as he formerly pretended, his tongue would have flown with variety as well as with the perfection of Languages. But the *Grand Signior* would not be put off without a *Miracle*, and it must be one of his own choice: which was, that *Sabatani* should be stript naked, and set as a mark to his dexterous Archers: if the Arrows pierced not his body, but that his flesh and skin was proof like armour, then he would believe him to be the *Messiah*, and the person whom God had designed to those Dominions, and Greatness, he pretended. But now *Sabatani* not having faith enough to stand to so sharp a trial, renounced all his title to Kingdoms and Governments, alledging that he was an ordinary *Chocham*, and a poor Jew, as others were, and had nothing of Privilege, or Vertue above the rest. The *Grand Signior* notwithstanding, not wholly satisfied with this plain confession, declared, that having given publique scandal to the Professors of the *Mahometan* Religion, and done dishonour to his Sovereign authority, by pretending to draw such a considerable portion from him, as the Land of *Palestine*; his Treason and Crime was not to be expiated by any other means then by a conversion to the *Mahometan* faith, which if he refus'd to do, the stake was ready at the gate of the *Seraglio* to empale him. *Sabatani* being now reduced to extremity of his latter game; not being in the least doubtful what to do; for to die for what he was assured was false, was against nature, and the death of a mad man: replied with much cheerfulness, that he was contented to turn *Turk*, and that it was not of force, but of choice, having been a long time desirous of so glorious a Profession, he esteemed himself much honoured, that he had opportunity to own it first in the presence of the *Grand Signior*. And here was the *non plus ultra* of all the bluster and poise of this vain Impostor.

postor. And now the Reader may be pleased to pause a while, and contemplate the strange point of consternation, shame, and silence to which the Jews were reduc'd, when they understood how speedily their hopes were vanisht, and how poorly and ignominiously all their fancies and promises of a new Kingdom, their *Pagantry*, and Offices of Devotion, were past like a tale, or a midnights Dream: And all this was concluded, and the Jews sunk on a sudden, and fallen flat in their hopes, without so much as a line of comfort, or excuse from *Sabatai*, more than in general, to all the brethren: That now they should apply themselves to their Callings and Services of God, as formerly, for that matters relating unto him were finished and the sentence past. The news that *Sabatai* was turned *Turk*, and the *Messiah* to a *Mahumetan*, quickly filled all parts of *Turkey*. The Jews were strangely surprized at it, and ashamed of their easie belief of the arguments with which they had perswaded one the other, and of the Proselytes they had made in their own families. Abroad they became the common derision of the Towns where they inhabited: the Boys hoied after them, coining a new word at *Smyrna* (*Ponflai*) which every one seeing a Jew, with a finger pointed out, would pronounce with scorn and contempt: so that this deceived people for a long time after remained with confusion, silence, and dejection of Spirit. And yet most of them affirm that *Sabatai* is not turned *Turk*, but his shadow only remains on earth, and walks with a white head, and in the habit of a *Mahumetan*: but that his natural Body and Soul are taken into Heaven, there to reside until the time appointed for accomplishment of these wonders; and this opinion began so commonly to take place, as if this people resolv'd never to be undeceived, using the Forms and Rules for Devotion prescribed them by their *Mahumetan* *Messiah*: Insomuch that the *Chochams* of *Constantinople*, fearing the danger of this,

this error might creep up. and equal the former, condemned the belief of *Sabat* being *Misſab*, as damnable, and enjoyned them to return to the ancient Method and Service of God upon pain of *Excommunication*. The *ſtile* and tenure of them was as followeth,

To you who have the power of Priest-hood, and are the knowing learned, and magnanimous Governours and Princes, reſiding in the City of *Smyrna*, may the Almighty God protect you, *Amen*: for ſo is his will.

THEſe our Letters which we ſend in the miſt of your habitations, are upon occaſion of certain rumours and tumults come to our ears from that City of your Holineſs. For there is a ſort of men amongſt you, who fortifie themſelves in their error, and ſay, let ſuch a one, our King, live, and bleſs him in their publique *Synagogues* every *Sabbath* day: And alſo adjoyn *Pſalms* and *Hymns*, invented by that man for certain days, with *Rules* and *Methods* for Prayer; which ought not to be done, and yet they will ſtill remain obſtinate therein; and now behold it is known unto you, how many ſwelling Waters have paſſed over our Souls for his ſake, for had it not been for the Mercies of God, which are without end, and the merit of our forefathers, which have aſſiſted us, the foot of *Iſraell* had been raſed out by their enemies. And yet you continue obſtinate in things which do not help, but rather do miſchief, which God avert. Turn you therefore, for this is not the true way, but reſtore the Crown to the ancient cuſtom and uſe of your Forefathers, and the Law, and from thence do not move; We command you that with your authority, under pain of *Excommunication*, and other Penalties, that all thoſe Ordinances and Prayers, as well thoſe delivered by the mouth of that man, as thoſe which he enjoyned by the mouth

mouth of others, be all abolished and made void, and to be found no more, and that they never enter more into your hearts, but judge according to the ancient commandment of your Forefathers, repeating the same Lessons and Prayers every Sabbath, as hath been accustomary, as also *Collects* for Kings, Potentates, and Anointed, &c. And bless the King, *Sultan Mahomet*, for in his days hath great Salvation been wrought for *Israel*, and become not Rebels to his Kingdom, which God forbid. For after all this which is past, the least motion will be a cause of jealousie, and you will bring ruine upon your own persons, and upon all which is near and dear to you, wherefore abstain from the thoughts of the man, and let not so much as his name proceed out of your mouths. For know if you will not obey us herein, which will be known, who, and what those men are, who refuse to conform unto us, we are resolved to prosecute them, as our duty is. He that doth hear, and obey us, may the blessing of God rest upon him. These are the words of those who seek your Peace and Good, having in *Constantinople*, on Sunday the fifth of the Month *Sevat*, under-wrote their names.

*Joam Tob* son of *Chananiab Ben. Jacar.*

*Isaac Alnacagna.*

*Eliczer Castie.*

*Joseph Kazabi.*

*Eliczer Gherson.*

*Manasseh Barndo.*

*Joseph Accoben.*

*Kalib* son of *Samuel.*

*Eliczer Aluff.*

During the time of all these transactions and passages at *Constantinople*, *Smyrna*, *Abydos* upon the *Hellispoint*, and *Adrianople*, the Jews leaving their Merchantly course, and advices, what prizes commodities bear, and matters of Traffick, stufed their Letters for *Italy* and other parts, with nothing but wonders and miracles wrought by their false *Messiah*. As then when the *Grand Signior* sent to take him, he caused all the Messengers



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Messengers immediately to die, upon which other *Janizaries* being again sent, they all fell dead with a word only from his mouth; and being desired to revive them again, he immediately recall'd them to life; but of them only such who were true *Turks*, and not those who had denied that faith in which they were born, and had profest. After this they added, that he went voluntarily to Prison, and though the gates were barred and shut with strong locks of iron, yet that *Sabatai* was seen to walk through the streets with a numerous attendance, and when they laid Shackles on his neck and feet, they not only fell from him, but were converted into Gold, with which he gratified his true and faithful believers and disciples. Some Miracles also were reported of *Nathan*, that only at reading the name of any particular man or woman, he would immediately recount the story of his, or her life, their sins or defaults, and accordingly impose just correction and penance for them. These strong reports coming thus confidently into *Italy* and all parts, the *Jews* of *Casel di Monserrato* resolved to send three persons in behalf of their society, in the nature of extraordinary *Ligats* to *Smyrna*, to make inquiry after the truth of all these rumours, who accordingly arrived in *Smyrna*, full of expectation and hopes, intending to present themselves with great Humility and Submission before their *Messiah* and his Prophet *Nathan*, were entertain'd with the sad news, that *Sabatai* was turned *Turk*, by which information the Character of their *Embassy* in a manner ceasing, every one of them laying aside the formality of his function, endeavoured to lodge himself best to his own convenience. But that they might return to their brethren at home, with the certain particulars of the success of these affairs, they made a visit to the brother of *Sabatai*; who still continued to perswade them, that *Sabatai* was notwithstanding the true *Messiah*, that it was not he who had taken on him the habit and form

of a *Turk*, but his *Angel* or *Spirit*, his body being ascended into Heaven, until God shall again see the season, and time to restore it; adding further, that an effect hereof they should see by the Prophet *Nathan*, certified, now every day expected, who having wrought *Miracles* in many places, would also for their Consolation, reveal hidden secrets unto them with which they should not only remain satisfied, but astonished. With this only hope of *Nathan*, these *Legates* were a little comforted, resolving to attend his arrival, in regard they had a Letter to consign into his hands, and according to their instructions, were to demand of him the grounds he had for his Prophecies, and what assurance he had, that he was divinely inspir'd, and how these things were reveal'd unto him, which he had committed to Paper, and dispersed to all parts of the World. At length *Nathan* arrives near *Smyrna*, on Friday the third of March, towards the Evening, and on Sunday these *Legates* made their visit to him: But *Nathan*, upon news of the success of his beloved *Messiah*, began to grow sullen and reserved; so that the *Legates* could scarce procure admittance to him; all that they could do was to inform him, that they had a Letter to him from the brother-hood of *Italy*: and commission to confer with him concerning the foundation and authority he had for his prophecies; but *Nathan* refused to take the Letter, ordering *Kain Abolaisio* a *Chocham* of the City of *Smyrna* to receive it; so that the *Legates* returned ill contented, but yet with hopes at *Nathan's* arrival at *Smyrna* to receive better satisfaction.

But whilst *Nathan* intended to enter into *Smyrna*, the *Chochams* of *Constantinople*, being before advised of his resolution to take a Journey into their parts, not knowing by which way he might come, sent their Letters and Orders to *Smyrna*, *Prussia*, and every way round, to hinder his passage, and interrupt his journey; fearing that things beginning now to compose, the *Turks* appear'd

appeas'd for the former disorders, and the minds of the *Jews* in some manner settled, might be moved, and combustions burst out afresh, by the appearance of this new *Impostor*; And therefore dispatched this Letter as followeth.

To you who are the Shepherds of Israel, and Rulers, who reside for the great God of the whole World, in the City of *Smyrna*, which is *Mother* in *Israel*, to her Princes, her Priests, her Judges, and especially to the perfect wise men and of great experience, may the Lord God cause you to live before him, and delight in the multitude of Peace, *Amen*, so be the will of the Lord.

THESE our Letters are dispatched unto you, to let you understand, that in the place of your Holiness, we have heard the learned man, which was in *Gaza*, called *Nathan Benjamin*, hath published vain Doctrines, and made the World Tremble at his Words and Inventions: And that at this time we have received Advice, that this man some days since, departed from *Gaza*, and took his Journey by the way of *Scanderoon*, intending there to Imbark for *Smyrna*, and thence to go to *Constantinople* or *Adrianople*: And though it seem a strange thing unto us, that any Man should have a desire to throw himself into a place of Flames and Fire, and into the Sparks of *Hell*; notwithstanding we ought to fear, and suspect it; For the Foe of Man always guide him to the worst: Wherefore we under-written do Advertise you, that this Man coming within the compass of your Jurisdiction, you give a stop to his Journey, and not suffer him to proceed farther, but presently to return back. For we would have you know, that at his coming, he will again begin to move those Tumults, which have been caused through the Imaginations of a New Kingdom; And that Miracles are not to be wrought every day.

God

‘ God forbid that by his coming the People of God  
 ‘ should be destroyed in all places where they are, of  
 ‘ which he will be the first, whose Blood be upon his  
 ‘ own Head: For in this Conjuncture, every little Error  
 ‘ or Fault is made Capital. You may remember the  
 ‘ Danger of the first Combustion: And it is very pro-  
 ‘ bable that he will be an occasion of greater, which  
 ‘ the Tongue is not able to express with words. And  
 ‘ therefore by Vertue of ours, and your own Authori-  
 ‘ ty, you are to hinder him from proceeding farther in  
 ‘ his Journey, upon pain of all those Excommunicati-  
 ‘ ons which our Law can Impose, and to force him to  
 ‘ return back again, both he and his Company. But if  
 ‘ he shall in any manner Oppose you, and Rebel  
 ‘ against your Word, your Indeavours and Law are  
 ‘ sufficient to hinder him, for it will be well for him and  
 ‘ all Israel.

‘ For the Love of God, let these Words enter into  
 ‘ your Ears, since they are not vain things; for the  
 ‘ Lives of all the *Jews* and his also, consist therein.  
 ‘ And the Lord God behold from Heaven and have pit-  
 ‘ ty upon his People *Israel*, Amen. So be his holy  
 ‘ Will: Written by those who seek your Peace.

*Joam Tob, Son of Chanania Jacar,*

*Moise Benveniste,  
 Isaac Alce-nacagne,  
 Joseph Kazabi,  
 Samuel Acar sine,*

*Caleb Son of Chocham,  
 Samuel deceased.  
 Moise Barndo.  
 Elihezer Aluff.  
 Jehoshuab Raphael.  
 Benveniste.*

By these means *Nathan* being disappointed of his  
 Wandering Progress, and partly ashamed of the even-  
 of things, contrary to his Prophecie, was resolved  
 without entring *Smyrna*, to return again: Howsoever  
 he obtained leave to visit the Sepulchre of his Mother, and

there to receive Pardon of his Sins ( according to the Institution of *Sabatai* before mentioned ) but first washed himself in the Sea, in manner of Purification, and said his *Tephilla*, or *Prayers*, at the Fountain, called by us the Fountain *Sancta Veneranda*, which is near to the *Cymetry* of the *Jews*, and then departed for *Xio*, with two Companions, a Servant, and three *Turks* to conduct him, without admitting the *Legates* to Audience, or answering the Letter which was sent him, from all the Communities of the *Jews* in *Italy*. And thus the Embassie of these *Legates* was concluded, and they returned from the place from whence they came, and the *Jews* again to their Wits, following their Trade of Merchandize and Brokage as formerly, with more quiet and advantage, than the means of regaining their Possessions in the Land of Promise. And thus ended this mad *Perusie* amongst the *Jews*, which might have cost them dear, had not *Sabatai* Renounc'd his *Messiahship* at the Feet of *Mahomet*.

These matters were transacted in the years 1665 & 1666, since which *Sabatai* hath passed his time devoutly in the *Ottoman* Court educated at the feet of the learned *Gamaliel* of the *Turkish* Law that is, *Vanni Effendi*, Preacher to the *Seraglio*, or as we may so term him Chaplain to the *Sultan*, one so literate as to be esteemed the Grand Oracle of their Religion, so precise and conceited of his own sanctity as a Pharisee and so Superstitious that nothing seemed more to unhallow his worship than the touch or approach of a Christian. To this master *Sabatai* was a most docil Scholar, and profited, as we may imagine, beyond measure in the *Turkish* Doctrine, so that in exchange of such Impressions, *Vanni* thought it no disparagement from so great a Rabbin as his new disciple, to learn something of the *Jewish* Rites and rectify those crude notions he had conceived of the *Mosaical* Law; in this manner *Sabatai* passed his days in the *Turkish* Court, as some time *Mosis* did in that of the *Egyptians*, and perhaps in imitation

ration of him, cast his eyes, often on the Afflictions of his brethren, of whom during his life he continued to profess himself a Deliverer, but with that care and caution of giving Scandal to the *Turks*, that he declared unless their nation became like him, that is, renounce the shadows, and imperfect Elements of the *Mosaical* Law, which will be compleated by adherence to the *Mahometan*, and such other additions as his inspired wisdom should suggest, he should never be able to prevail with God for them, or conduct them to the Holy Land of their Forefathers: hereupon many *Jews* flock-ed in, some as far as from Babylon. *Jerusalem* and other remote places, and casting their caps on the ground in presence of the *Grand Signior*, voluntarily professed themselves *Mahometans*: *Sabatai* himself by these proselytes gaining ground in the esteem of the *Turks*, had privilege granted him to visit familiarly his Brethren, which he imployed in Circumcising their Children the 8<sup>th</sup> day according to the precept of *Moses*, preaching his new Doctrines by which he confirmed many in their faith of his being the *Messiah* and startled all with expectation of what these strange ways of Enthusiasm may produce, but none durst publicly own him, lest they should displease the *Turks*, and the *Jews*, and incur the danger of Excommunication from one, and the Gallows from the other.

Howsoever in *January 1672* appeared another bold Impostor amongst the *Jews* in *Smyrna* from *Morta*, as it was said, or not known from whence, who in despite of *Sabatai*, and his own Governours, pretended to be the *Messiah*; but with so petty and inconsiderable a Deluder as this, the *Jews* thought to make quick work, but being ashamed at first to bring another *Messiah* on the Stage by help of money they accused him of Adultery, and procured a sentence from the *Kadi*, condemning him to the Gallies; in order unto which, and in proof of his good behaviour, he remained some time in Prison, in which interim he found means to clear himself

*of the Jews at Smyrna, 1666. 165*

himself of that crime by open evidence to the contrary, and had for the present escaped out of the power of the Synagogue had not their Authority and Money prevailed more than the friends and Disciple of this Impostor; so that he was still detained in Prison, and *Sabatai Sevi* continued in the house of *Pharash* or the *Grand Signior*, where he remained till the year 1676, and then died.

*The fatal and final Extirpation and Destruction of the Jews out of the Empire of Persia, begun in 1663. and continuing till 1666, and the occasion thereof.*

**Y**OU have heard in the foregoing Story from what Glorious Expectations the whole Nation of the Jews were precipitated by the Impostorious, but Improperous Villany of their late pretended *Messiah*: You will in this Relation perceive farther, how Signally the hand of Almighty God (about the same time) went out to their yet greater shame and extermination; And if any thing were capable to reduce that miserably deluded People, certainly one would think these continu'd Frowns, and Accents of his displeasure against all their Interprizes, as, it ought to confirm the Truth of the Christian Profession so it should even constrain them to hasten to it; For the Wrath is come upon them to the uttermost.

In the Reign of the famous *Abas*, *Sophy* of Persia, and *Grand-Father* to the present *Emperor*, the Nation being low, and somewhat exhausted of *Inhabitants*, it entered into the mind of this *Prince* (a Wise and Prudent Man, and one who exceedingly studied the Benefit of his Subjects) to seek some expedient for the Revival and Improvement of Trade, and by all manner of Privileges and Immunities to encourage other contiguous Nations to Negotiate and Trade amongst them; and this Project



he fortified with so many *Immunities*, and used them so well who came, that repairing from all Parts to his Country, in a short time the whole Kingdom was filled with *multitudes* of the most *Industrious People* and *Strangers* that any way bordered on him.

It happened; that amongst those who came, innumerable *Flocks* of *Jews* ran thither from all their *Dispersions* in the *East*; attracted by the gain, which they universally make where ever they set footing, by their innate *Craft*. *Sacred Avarice*, and the excessive *Extortions* which they continually *Practise*. And it was not many years but by this means, they had so impoverished the rest, and especially the natural Subjects of *Persia*, that the Clamor of it reached to the Ears of the *Emperour*; and indeed it was Intolerable, for even his own *Exchequer* began to be sensible of it, as well as his *Peoples Purses*, and *Estates*, which they had almost *Devoured*.

How to repress this *Inormity*, and remedy this *Inconvenience*, without giving *Umbrage* to the rest of those profitable *strangers* now settled in his *Dominions*, by falling severely upon the *Jews* on the sudden, he long consulted; and for that end call'd to his *Advice* his *Chief Ministers of State*, the *Musti*, and expounders of the *Law*. After much dispute 'twas at last found, that the *Jews* had already long since forfeited their *Lives* by the very *Text* of the *Alcoran*; where it is express'd, That if within 600 years from the promulgation of that *Religion*, they did not *Universally* come in, and *Profess* the *Mahometan Faith*, they should be destroyed. The *Zealous Emperor* would immediately have put this *Edict* in *Execution*; but, by the *Intercession* of the *Musti*, and the rest of the *Doctors*, 'twas thought fit to suspend it for the present: But that these growing *Evils* might in time have a *period*; his *Majesty* Commanded that all the *Cochammi*, *Rabbins*, and *Chief* amongst the *Jews*, should immediately appear before his *Tribunal*, and make *Answer* to some *Objections* that were to be propounded to them.

The

The *Jews* being accordingly convened, the *Sophy* Examines them about several Passages of their Law, and particularly concerning the *Prophet Moses*, and those *Rites* of his which seemed to have been so long annihilated amongst them, since the coming of *Isai* (for so they call *Jesus*) after whom they pretend their *Mahomet* was to take place, and all other *Predictions* to determine.

The *Jews* much terrified with the manner of these *Interrogatories*, and dubious what the meaning and drift of them might signifie, told the Emperor; That for *Christ* they did not believe in him, but that they expected a *Messiah* of their own to come, who should by his Miraculous power deliver them from their *Oppressors*, and subdue all the *World* to his Obedience.

At this *Reply* the *Sophy* appeared to be much Incensed: How! says he, Do you not then believe *Christ*, of whom our very *Alcoran* makes so Honourable mention? as that he was the Spirit of God, sent down from him, and returning to him, &c. If we Believe him, Why do not you? What say you for your selves, you Incredulous Wretches? The Confounded *Jews* perceiving the Emperour thus provoked, immediately prostrated themselves on the ground, humbly supplicating him to take pity on his *Slaves*, who acknowledged themselves altogether unable to *Dispute* with his *Majesty*, That for the *Christians*, they seemed indeed to them to be gross Idolaters? Men who did not Worship God but a Cursed Malefactor, and a Deceiver, which still the more displeased the *Sophy*; not induring they should so *BlaspHEME* a Person for whom their *Alcoran* had so great Reverence: However, for the present he dissembles his resentment; Tis well, -says he, you do not believe, the God of the *Christians*: But tell me, What think you of our Great Prophet *Mahomet*? This Demand exceedingly perplexed them, not knowing what to Reply: and indeed it was contrived on purpose, that convincing them of *Blasphemy* (as they esteemed it) against their *Prophet* the

*Sophy* might find a specious and legal pretence to ruine and destroy them without giving any jealousy or suspicion to the rest of the strangers, who were *Trafficking* in his Country, of several other Religions, but who were not in the least obnoxious to his displeasure.

After along pause & secret conference with one another, it was at last resolved among them, That though they had deny'd *Christ*, they would yet say nothing *Positively* against *Mahomet*: Therefore they told the *Emperour*; though their Religion forbade them to believe any Prophet save *Moses*, &c. yet they did not hold *Mahomet* for a false Prophet, in as much as he was descended of *Ismael* the Son of *Abraham*; and that they desired to remain His Majesties humble *Vassals* and *Slaves*, and craved His pitty on them.

The *Sophy* easily perceiving the Cunning and wary Subterfuge of their Reply told them; This should not serve their turn: That they were a People of dissolute Principles, and that under pretence of their long expected *Messiah* they persisted in a false Religion, and kept off from *Proselyting* to the true Belief; and therefore required of them to set a positive Time when their *Messiah* was to appear; for that he would Support them no longer who had impos'd on the World and Cheated his people now so many Years; But withal assuring them that he would both Pardon & Protect them for the time they should Assign, provided they did not go about to abuse him by any incompetent *Procrastinations*, but assign the Year precisely of his Coming; when if accordingly he did not Appear, they were Sons of Death, and should all of them either Renounce their Faith, or be certainly Destroy'd, and their Estates Confiscated.

The poor *Jews*, though infinitely Confounded with this unexpected Demand, and Resolution of the *Sophy*, after a second Consultation among themselves, (which the *Emperour* granted,) contriv'd to give him this answer: That according to their Books and Prophecies, their *Messiah* should infallibly Appear within Seventy years; prudently

prudently (as they thought) believing, that either the *Emperour* or *They* should be all of them *Dead* before that time; and that, in the interim, such *Alterations* might emerge, as all this would be forgotten, or averted; and that at the worst, a good sum of *Money* would reverse the *Sentence*. But that something was of necessity to be promised to satisfy his present *humorous Zeal*.

The *Emperour* accepts of the *Answer*, and immediately causes it to be *Recorded* in form of a solemn *Stipulation* between them; That in case there were no news of their *Messiah* within the *Seventy years* assign'd (to which of *Grace*, he added five more) they should either turn *Mahumetans*, or their whole *Nation* utterly be destroyed throughout *Persia*, and their *Substance* confiscated: but with this *Clause* also inserted; That if their *Messiah* did *Appear* within that *Period*, the *Emperour* would himself be obliged to become a *Jew*, and make all his *Subjects* so with him; this drawn (as we said) in form of an *Instrument*, was reciprocally sign'd and seal'd on both parts, and the *Jews* for the present dismiss'd; with the payment yet of no less than two *Millions* of *Gold* (as my *Author* affirms) for the favour of this long *Indulgence*.

Since the time of this *Amperor Abas*, to the present *Sophy* now *Reigning* there are not only these 70 years past but 115 expired; during which the *Persians* have been so molested by the *Turks* and by continual *War* in the *East-Indies*, &c. that the succeeding *Princes* no more minded this *Stipulation* of their *Predecessors*, till by a wonderful *Accident* in the *Reign* of the second *Abas*, (Father of him who now governs) a person extremely curious of *Antiquities*, searching one day amongst the *Records* of his *Palace*, there was found this *Writing* in the *Journal* of his *Father*, intimating what had so solemnly pass'd between him and the *Chiefs* of the *Jews* in the *Name* of their whole *Nation*.

Upon this the *Sophy* instantly summons a *Council*, pro-

duces the *Instrument* before them, and requires their *advice*, what was to be done ; and the rather, for that there began now to be great *Whispers*, and some *Letters* had been written to them from *Merchants* out of *Turkey* of the motions of a pretended *Messiah*, which was the famous *Sabatai* : This so wrought with the *Emperor* and his *Council*, that with one *Voice*, and without longer *pause*, they immediately conclude upon the *destruction* of the *Jews*, and that this wicked *Generation* of *Impostors* and *Oppressors* of his *People* were no longer to be indured upon the *Earth*.

In *Order* to this *Resolution* *Proclamations* are issu'd out and publish'd to the *People*, and to all that were *Strangers* and *Inhabitants* amongst them, impowering them to fall immediately upon the *Jews* in all the *Persian* *Dominions*, and to put to the *Sword* *Man*, *Woman* and *Child*, but such as should forthwith turn to the *Mahumetan* *Belief* : and to seize on their *Goods* and *Estates* without any remorse or pitty.

This cruel and bloody *Arrest* was accordingly put in *Execution* first at *Ispahan*, and suddenly afterwards in all the rest of the *Cities* and *Towns* of *Persia*. Happy was he that could escape the fury of the enraged *People*, who by virtue of the publique *Sentence* grounded upon the declared *Stipulation*, and now more encouraged by the dwindling of their pretended *Messiah*, had no commiseration on them, but slew and made *havock* of them, wherever they could find a *Jew* through all their vast *Territories* ; falling upon the *spoils*, and continuing the *Carnage* to their utter *Extermination* ; Nor did the *Persecution* cease for several *Years*, beginning from about *Sixty three* till *Sixty six*, at *Ispahan*, the *Cities* and *Countries* of *Seyra*, *Ghelan*, *Hunadan*, *Ardan*, *Tauris*, and in sum, through the whole *Empire*, without sparing either *Sex* or *Age* ; excepting (as was said) such as turned *Mahumetans*, or escaped through the *Desarts* into *Turkey*, *India*, and other far distant *Regions*, and that without hopes of ever *Re-establishing* themselves for the

the future in *Persia*, the hatred of that People being so deadly and irreconcilable against them. And in truth this late *Action* and *Miscarriage* of their pretended *Messiah* has rendred them so universally despicable, that nothing but a determined *Obstinacy*, and an evident and Judicial *Malediction* from Heaven could possibly continue them in that prodigious *Blindness* out of which yet, GOD, of his infinite *Mercy*, one day, deliver them, that they may at last *See* and *Believe* in Him whom they have *Pierced*; and that so both *Jew* and *Gentile* may make One *Flock* under that One *Shepherd* and *Bishop* of our Souls, *Jesus Christ the True MESSIAH. Amen.*

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The Epistle  
OF  
KING AGBARUS

*To our Saviour Jesus Christ, with our Saviours Answer.*

I Know not how better to fill up the following vacant Pages, than by adding this notable Relation mentioned by the famous Historian, Eusebius in his first Book of Ecclesiastical History which followeth in these words.

After the Divinity of our Lord and Saviour Jesus Christ was made manifest to all men, by the working of Miracles, he drew unto him an innumerable Company of Strangers, who dwelt far distant from *Judea*, and were afflicted with divers diseases, and Maladies, hoping of him to recover their health; among which number king Agbarus Governour of the famous Nations inhabiting beyond the River *Euphrates*, being

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grievously diseased in body, and judged incurable by the skill of men, hearing the renowned fame of *Jesus*, and the wonderful works that he wrought in all places he petitioned to him by Letters, humbly desiring deliverance from his disease, *Jesus* (though not Presently) yielding to his Petition vouchsafed to answer him by an Epistle, that he would shortly send one of his Disciples who should cure his malady, and not only his but all that belonged to him, which promise he in a short time performed; for after his Resurrection from the dead and ascension into Heaven, *Thomas* one of the Twelve Apostles sent his Brother *Thaddæus* (who was reckoned among the seventy Disciples of Christ) by Divine Inspiration unto the City of *Edessa*, to be a Preacher and Evangelist of the Doctrine of Christ by whom all things which concerned the promise of our Saviour were performed; and for the further confirmation hereof, the Letters themselves are recorded in the Monuments of the Princely City of *Edessa*, and inrolled in the Publick Registry there among things of Antiquity acted about the time of King *Agbarus*, and Preserved unto this day; and I know no reason why we may not give you the very Letters themselves, as they were copied out of the Registry; and translated by us out of the *Syrian* Tongue.

*The Epistle of Agbarus to our Saviour.*

‘ **A** Gbarus, Governour of *Edessa* unto *Jesus* the  
 ‘ good Saviour shewing himself in *Jerusalem*,  
 ‘ sendeth Greeting. I have heard of thee and thy Cures,  
 ‘ which thou hast done without Medicines or Herbs;  
 ‘ for as the report goeth, thou makest the blind to see,  
 ‘ the lame to go, the Lepers thou cleanse, evil Spirits  
 ‘ and Devils thou castest out, the long diseased thou  
 ‘ restorest to Health, and raisest the dead to life. When  
 ‘ I heard these strange tidings concerning thee, I ima-  
 ‘ gined with my self, one of these two things; that thou  
 ‘ art either a God come from Heaven and performest  
 ‘ these



these matters, or else the Son of God that bringest these things to pass. Wherefore by these my Letters, I beseech thee, to take the pains to come unto me, and that thou wilt cure me of this my grievous malady wherewith I am sore vexed. I have heard moreover that the Jews murmur against thee, and go about to destroy thee, I have here a little City and an honest, which will suffice us both.

*Our Saviours Answers to Agbarus.*

**A**gbarus blessed art thou, because thou hast believed in me when thou sawest me not, for it is written of me, that they which see me shall not believe in me, that they which see me not may believe and be saved; concerning what thou writest unto me that I should come unto thee, I let thee understand that all things touching my message are here to be fulfilled, and after the fulfilling thereof, I am to return again to him that sent me; But after my Assumption I will send one of my Disciples unto thee, who shall cure thy malady, and restore life unto thee, and them that be with thee.

These Epistles *Eusebius* affirms he translated out of the Records of *Edessa* written in the *Syrian* Tongue, in which Records it afterwards followed; that when *Jesus* was taken up, *Judas* who is also called *Thomas*, sent unto him *Thaddæus* the Apostle, one of the seventy, who when he arrived remained with one *Tobias* the Son of *Tobias*; when the fame of him was spread abroad, and that he was made manifest by the Miracles which he wrought, it was signified to *Agbarus*, that *Thaddæus* the Apostle of *Jesus*, of whom he wrot in his Epistle was come, and that this *Thaddæus* through the power of God began to cure every disease and malady, so that all men greatly marvelled; *Agbarus* hearing of the mighty and wonderful works which he wrought, and that he healed in the name and power of *Jesus*, was confirmed that this was he of whom *Jesus* had written

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ten, saying, *after my Ascension I will send one of my Disciples unto thee who shall Cure thy Malady.* He then sent for *Tobias* where *Thaddæus* lodged, and said unto him, I hear say that a certain mighty man who came from *Jerusalem* sojourneth with thee, and cureth many in the name of *Jesus*; *Tobias* replied, yea my Lord, there came a certain Stranger and lodged at my house who hath done many Wonderful things; to whom the King said, bring him unto me. *Tobias* returning to *Thaddæus* said unto him, *Agbarus* the Governor sent for me, and commanded me to bring thee unto him, that thou maist cure his Disease; *Thaddæus* answered I go, for it is for his sake that I am sent thus mightily to work; *Tobias* rising betimes the next day went with him to *Agbarus*. As he came in even upon his entrance, the countenance of *Thaddæus* appeared very glorious to *Agbarus*, in the presence of his Chief men, upon which the King gave him so much reverence that all there present marvelled thereat, for none of them saw the glory save *Agbarus* only, who discoursed with *Thaddæus*, and said, Art thou of a truth a Disciple of *Jesus* the Son of God, who made me this promise, *I will send unto thee one of my Disciples who shall cure thy Disease, and shew Life unto thee and all thine?* To whom *Thaddæus* answered, because thou hast greatly believed in the Lord *Jesus* that sent me, therefore am I sent unto thee, and if thou still continue to believe in him, thou shalt obtain thy hearty Petitions according to thy Faith; *Agbarus* replied, I have so firmly believed in him that I could have found in my heart utterly to have Destroyed the *Jews* who Crucified him, were not the *Roman Empire* an hindrance to my design, *Thaddæus* said, Our Lord and God, *Jesus Christ*, fulfilled the will of his Father, which being finished he is Ascended unto him; *Agbarus* answered, And I have believed in him and in his Father; therefore, said *Thaddæus*, in the name of the same Lord *Jesus*, I lay my hand upon thee; which when he had done he forthwith

forthwith cured him of his Malady, and delivered him from the pain wherewith he was sore afflicted; *Agbarus* was hereat astonished, and that as it was reported to have of *Jesus*, so he now found it true by his Disciple and Apostle *Thaddæus*; that he was cured without the Virtue of Herbs or Medicines, and not only he, but also *Abdus* the Son of *Abdus* grieved with the Gout, who falling at the feet of *Thaddæus* recovered his former Health by the laying on of hands; he likewise cured many more of his Fellow Citizens, and wrought sundry miraculous things, preaching the Word of God.

Then *Agbarus* proceeded to discourse with him saying, Thou *Thaddæus* through the power of God dost these things, and we have thee in admiration, I pray thee therefore further to expound unto me the coming of *Jesus* how he was made man and by what Might and power he brought such things as we have heard of to pass; at this season, replied *Thaddæus*, I will be silent, though I am sent to Preach the word, but to morrow call together all thy people and citizens, and I will then Preach and shew to them the word of God, and Sow the word of Life; and teach them the manner of his Coming, how he was made man, of his Message, and to what end he was sent from the Father, of his Miracles and Mysteries declared to the world, and his Power in bringing mighty things to pass; likewise his new Preaching, and how low mean and humble he seemed as to outward appearance, how he Humbled himself, Died, and veiled his Divinity, what great things he Suffered of the Jews, how he was Crucified and Descended into Hell, rent that hedge and midwall which was never severed before, and raised the dead who of a long time had slept, how he Descended alone, but Ascended to the Father accompanied with many, how he sitteth in Glory at the Right Hand of God the Father in Heaven, and last of all, how he shall come again with Glory and Power.

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Power to Judge both the quick and the Dead.

When the morning was come, *Agbarus* commanded his Citizens to be Assembled, to hear the Sermon of *Thaddæus*, which being ended, he ordered that Gold both Coined and uncoined should be given unto him; but he received it not, saying, *Insomuch as we have forsaken our own, how can we receive the goods of other men?* These things, saith *Eusebius*, were done in the Forty third year after Christ; which being translated word for word out of the *Syrian Tongue*, he thought good to Publish.

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**F I N I S.**

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